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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 27, 1847. N. S. FOLSOM, EDITOR.

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For the Register.

SPECIAL EFFORTS IN THE CAUSE OF PEACE.

It is more than thirty years since WORCESTER began this enterprise by the publication of his *Solemn Review;* and had the whole Christian community properly responded to his appeals, and made from that day to this such efforts in its behalf as its true, undeniable importance demanded, we should not now be involved in the guilt and evils of war. It is too late, however, to avert calamities already upon us; but we may, if we will, prevent their recurrence. For this purpose, Providence is opening the way for efforts at the West, where this war has already had the effect of turning the attention of sober, thoughtful men to the claims of our cause, leading them to request the extension of our labors there, especially the circulation of our most effective publications among ministers of the gospel, and in Sabbath Schools. One Society, which aids in supporting nearly a thousand preachers, requested us last year, to furnish (as *we did*) every one of them with a copy of such publications, and offered to transmit them without any expense to ourselves. Other societies, and all religious denominations will doubtless aid us in like manner; and thus we might, in time, reach nearly every pulpit and Sabbath School, the chief nurseries of opinion and character on such a subject throughout the whole West. This work we shall pursue as far and as fast as we can get the means.

With facts like these before them, our Executive Committee have recently passed the following resolution, viz.:

"That in view of the increased demand and facilities for the spread of the publications on Peace, particularly in the great valley of the West, we think a special effort should be made to raise at least *five thousand dollars*, to be spent as the donors may direct, or the Society may think best, either in sending its publications to Sabbath Schools and ministers of the Gospel at the West, or in circulating among leading men through the land, the proposed Review of the Mexican War."

It seems to us, that here is a wide and most promising field of usefulness; and so deeply have some of our friends been impressed with its importance, that one gentleman in this city sent us a *spontaneous* donation of $100 for the object. May we not hope for similar responses from not a few among the old associates and the young admirers of WORCESTER and CHANNING, and other friends of this cause! Is there any object to which a portion of Boston liberality can be devoted to better purpose? Five thousand dollars a year for the last twenty years in this cause at the West, would in all probability have saved us from this war; and in what other way would that amount have done *more* good?

Our city was the cradle of this cause; and when we apply for aid, as we soon shall, to the friends of peace in New York, Philadelphia, and other places, they will ask, as they have heretofore, what has the liberality of Boston, so munificent to other objects, done for this cause of God and humanity!

GEO. C. BECKWITH.
Cor. Sec. Am. Peace Soc.

For the Register.

LIFE INSURANCE.

The subject of Life Insurance has excited much attention within a few years past; and there have been the happiest results from the wise and benevolent forecast of those on whose continued life and prosperity families and friends were dependent. A striking instance of this kind is made known by the following statement from Rev. Dr. Ide of Medway.

"The peculiar benefits of Life Insurance have recently been brought home to myself and friends with powerful effect, and I feel it my duty to speak of this case, as it affords an admirable demonstration of the utility of such institutions, in enabling persons to provide for surviving friends, who by their death might be deprived of the means of support. My son Nathaniel Emmons Ide who died on the 29th of July 1843, had the prudence and affection to procure a policy upon his life for the sum of 4,500, as a provision for his friends, in the event of his death, of Mr. Oliver Brewster of No. 3 State street, Agent of the Mutual Benefit Life Ins. Company. Being a young man of only 26 years of age and of sound constitution, in good health at the time of effecting the insurance, his death shows the importance of persons of any age having such protection for the benefit of friends who may be, in the providence of God, in any way dependent upon them."

JACOB IDE.
West Medway, Sept 1, 1847.

MORALITY.

Morality is the body of which the faith in Christ is the soul—so far indeed its earthly body, as it is adapted to its state of warfare on earth, and the appointed form and instrument of its communion with the present world; yet not "*terrestrial*" nor of the world, but a "*celestial*" body and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit. [Aids to Reflection.

DISTINGUISHING AND DIVIDING.

It is a dull and obtuse mind that must divide in order to distinguish; but it is a still worse that distinguishes in order to divide. In the former we may contemplate the source of superstition and idolatry; in the latter of schism, heresy, and a seditious and sectarian spirit. [Ib.

JOSEPH BARKER, OF ENGLAND.

The name of this eminent man has become familiar and dear to all liberal Christians both in England and America. A committee was appointed by a Convention of "Christian" ministers, in the State of New York, to address him for the purpose of ascertaining more fully the character of the Reform in which he is engaged; and accordingly a letter was written bearing date of Jan. 1, 1847. To this Mr. Barker has replied, and the whole is published in a volume of very good tracts recently issued by our Christian brethren "under the direction of the Christian Tract Society." We lay Mr. Barker's reply before our readers, and feel assured they will be deeply interested in this autobiographical sketch of his life and labors.

"I was brought up among the METHODISTS, and became a member of the Methodist society when I was about sixteen years of age. My views at that time, so far as I can recollect, were exceedingly simple. I believed in God and in Christ; in the distinction between right and wrong, and in my own accountability to God; in a future judgment; in the everlasting blessedness of the righteous, and the everlasting punishment of the wicked. I believed that God required men to deny themselves of all ungodliness and sinful pleasures, and to live soberly, righteously and godly in this present world; and I have no distinct recollection that my views at that time went any farther than this. With respect to the doctrines of the Trinity, of the Supreme Godhead of Christ, of Satisfaction to Divine Justice, of Natural and Total Depravity, and the like, I had not, so far as I can remember, any thoughts at all. These were doctrines of which I had either not heard, or doctrines which, if I had heard of them, had made no impression upon my mind. I was, at that period, so far as I can recollect, a simple-minded, rational Christian.

I had not been long in the society before I was given to understand, that it was necessary for me to believe all those doctrines, if I would be a proper Christian, and especially if I would be a preacher. As soon as I joined the society, I heard people talk about a peculiar kind of faith which was said to be necessary to salvation, different from the common belief in God, in Christ, and in the truth unfolded in the gospel; and I began to seek after this new kind of faith. I also began to labor to understand those peculiar doctrines respecting the Trinity, and the like; and for years my mind was harassed and bewildered with those matters. At one period of my life, I supposed myself a believer in the peculiar doctines of Orthodoxy, and if I did not believe in those doctrines, I acquiesced in them; I did not reject them. It was not, however, long, before my mind gathered strength enough to investigate those matters, and to test them by what I had learned of the teachings of Christ and his apostles. I then began to have doubts on some of these points. I especially began to doubt some of the representations given by Orthodoxy respecting the object of Christ's death. I then began to have doubts with respect to the nature of that faith which was required by the New Testament. As I proceeded in my inquiries, I was led to reject the doctrine of the Eternal Sonship, and to believe in the Unity of God. I still however believed in the Godhead of Christ, though not in the existence of separate persons in the Godhead. I supposed Christ to be the incarnation of the Father, and not the incarnation of a second person in the Trinity. I now laid aside the use of the word TRINITY altogether, as well as of the word PERSONS when speaking of the Divine Being. I still called Jesus God, and thought myself right in so doing; for though I did not believe in the existence of more than one God, or in the existence of separate persons in the Godhead, I still believed that Jesus was called God in the sacred writings, and that the fact that God dwelt in him was a sufficient reason for his being called God, as well as for his being worshipped as God. With respect to the Holy Spirit, I considered it to be the same God that dwelt in Christ, operating in a peculiar manner in the great work of human salvation.

About the same time, I began to regard the work of Christ as designed chiefly, if not solely, to influence MAN, and not GOD, or to influence God only indirectly, by influencing man first. I did, it is true, suppose that there might be something mysterious in the influence of Christ's death; at the same time all that I met with in the Scriptures, all, at least, that I could understand, appeared to me to represent Christ's death as designed to redeem men from iniquity, to make men holy, zealous of good works.

These were my views when I entered the New Connection, and became a travelling preacher in that body. The list of doctrines drawn up by that body was chiefly expressed in Scripture language, and the Scriptures were laid down in the list of doctrines as a perfect rule of faith and practice; I therefore found no difficulty in subscribing that list, with the exception of two or three words. As my objection to those two or three words was not considered a sufficient reason for excluding me from the ministry of that body, I became in 1828, a New Connection travelling preacher on trial. I was then rather more than twenty-two years of age. About four years and a half after that time, I was received into full connection. I was not, however, received without objections. During the time of my probation, my views had become more heterodox than they were at the time that I entered on my probation, and the freedom with which I had conversed on my religious opinions with ministers and others, had given rise to serious rumors respecting my heterodoxy, and some had expressed a strong assurance that I was not fit to be received into their community. A committee was appointed to meet me previous to my reception, in order to ascertain what my views were, especially with respect to the Trinity and the doctrine of Atonement. I stated at once my objection to use the word Trinity, at the same time stating my belief in the divinity of Christ and of the Holy Spirit, adding, that I believed that the Scriptures spoke of the Father, of the Son, and of the Holy Ghost, as we should speak of three separate persons, but that what it was in the divine being that gave rise to such a mode of speaking, I did not understand, but regarded it as a mystery. I also stated my firm belief in the doctrine of the atonement, but refused to state that I considered the death of Christ as a satisfaction to the justice of God. To prevent mistake, I wrote down my statement, and gave a copy of it to the deputation. When it was presented to the conference, some objected to its reception, stating that it was no more than what a Unitarian or a Socinian might say: others pleaded strongly in favor of its reception, contending that it was as much as any man ought to say, and as much as any man was warranted by the sacred Scriptures in saying. Those who were in favor of its reception, prevailed, and I was admitted as a minister in full connection.

I still pursued my inquiries, and the result was, increased heterodoxy of sentiment. I had already been led to reject the common doctrine with respect to Adam's federal-headship and natural depravity, and now I was confirmed in my belief that the work of Christ was strictly reformatory. I was also led to re-model my religious and theological dialect. I entirely laid aside great numbers of words and phrases which were generally employed in speaking of religious matters, and rendered my style as simple, as natural, as intelligible as possible. I never preached on the Trinity, or natural depravity, on the Supreme Godhead of Christ, or on the doctrine of satisfaction to divine justice. My sermons were almost exclusively of a practical character, directed to the enlargement of the minds, and to the improvement of the hearts and lives of my hearers. My hearers were much pleased with my sermons, and my congregations at almost every place were unusually large. Numbers expressed their gratitude to me for making things so plain, and declared that they had never seen religion in so beautiful and interesting a light before. There would not, in general, be more than one in a hundred, or one in five hundred that complained, while the people at large, both hearers and members, declared themselves both delighted and profited.

In the year 1835 I commenced the publication of a small periodical called the EVANGELICAL REFORMER. In the twentieth number I published an article on creeds, in which I contended that all human creeds were useless and mischievous—that they served only to strengthen error and to oppress the truth—that they gave power to the indolent and ambitious in the church, and led to the persecution of the thoughtful, the intelligent and the faithful.—I plead for the Bible as the only rule of faith and practice, according to an article in our list of doctrines, and according to the principle professed and contended for by Protestants generally. This article was censured at the following conference as erroneous and dangerous, and the censure was published in the minutes.

About this time also I met with a volume of the works of your celebrated countryman, William Ellery Channing, and was so delighted with it, that I formed the purpose of publishing it as soon as I could do so, and spoke of my intention in my small periodical. This commendation of Channing, and some other articles in my Evangelical Reformer, were made the ground of another prosecution at the conference following, when resolutions were passed suspending or expelling me in effect, unless I could give some kind of guarantee that I would not disturb or alarm the leading members of the connection any more. The proceedings of conference however met with serious opposition from the people without, and created a terrible excitement—This led the conference to seek an interview with me, and make offers of peace, which ended in a temporary settlement of the dispute.

In this conference it had been laid down as a principle, that in religious discussions we had no right to appeal to the sacred writings—that the standard of appeal in conference investigations into the soundness of a minister's principles, were the writings of John Wesley—that the question to be decided in reference to my opinions was, not whether they were in accordance with the Scripture, but whether they were in accordance with those interpretations of the Scriptures contained in John Wesley's sermons, and in his notes on the New Testament. Towards the close of this year I concluded my Evangelical Reformer. In the last number of this work I took occasion to contradict a rumor that had been circulated by some of the preachers, that I had recanted some of the things which I had published in that work. I also took occasion to publish my protest against the principle which had been laid down in the conference respecting the standard of appeal in theological disputes, and to declare my determination to acknowledge no authority in matters of faith or in matters of practice but the Scriptures. This renewed the controversy, and a few days before the conference, the leading minister of the connection sent out a letter designed to prepare the way for my expulsion. The letter was an exceedingly weak one, and proved the writer to be exceedingly ignorant on the subject in debate. Before the second day of the conference had passed over, my reply was out, and was circulated extensively throughout the district where conference was held. The effect of this reply upon the people was such that the conference was divided, and came to terms again, and I continued in the connection as before.

During the following year I proceeded still further in my opposition to creeds, as well as to some of the rules and customs of the connection. On this occasion the annual committee had a secret meeting, and sent round circulars to the superintendent preachers, and the leading friends throughout the connection, respecting the danger to the connection if I were continued any longer in the body, and urging the necessity of my expulsion forthwith.—The plan succeeded. Though by far the majority of the people were in favor of my continuance in the body, the ruling party were against me, and in the conference they had a large majority. I was accordingly expelled, together with two other ministers who held views somewhat similar to my own on many subjects.

The connection at that time numbered about twenty two thousand members. From six to seven thousand of those, including a great number of local preachers, class-leaders, and other officers of the connection, left the body, and formed themselves into separate congregational churches. Most of those were Methodists of a liberal character, Methodists who were wishful to have religion made plain to them, and who were prepared, wherever Methodism was found to be at variance with the teachings of Christ, to set the doctrines of Methodism aside, and to embrace the simple teachings of Jesus in their stead. Most of them were persons eager for knowledge and wishful to promote a simple and practical religion among their fellow-men. Most of them were persons that hated tyranny, that wished for religious liberty, and were desirous to move onward in the path of knowledge and of religious improvement. Others of them however were persons of a different description; persons who wished to be free from the yoke of the body with which they had previously been united, but who were willing to place themselves under other yokes; or persons who wished to be free themselves from those who had ruled over them, but who had no desire that their brethren should be free. As the work of free inquiry and reform went onward, many of those were shocked and left us.

I commenced a new periodical called the Christian Investigator. Its object was to place before the people my views, and the views of others with whom I was associated, on every point of Christian doctrine and duty. In this work I called in question the common doctrine of trusting for salvation in Christ's merits, the common orthodox notion of saving faith, and some other peculiarities of orthodoxy. This led to a separation between me and some of my fellow-workers. This led to controversy, on the doctrine of the atonement, and saving faith, &c., and laid me under the necessity of stating my views on those subjects, as well as my objections to the orthodox notions on those points more fully. This again led to a statement of my views on other subjects, and to controversies on the subjects of natural depravity, the Trinity and the like. These controversies led to a general revolution of sentiment in the churches with which I was connected. The remnants of orthodoxy which had still lingered in the churches, gave place to the simple principles of primitive, unadulterated Christianity, and we became in truth, an Anti-trinitarian body.

To tell you the trials we underwent during this revolution, from desertions, slanders, treacheries, and persecutions, would be too long a story. Suffice it to say, that all who could not tolerate freedom of inquiry, freedom of speech, and freedom of action, were driven to the necessity of leaving us, and of either forming themselves into new communities, or taking their places amongst some of the denominations already in existence. It is now upwards of three years since we took our present position, and became what may be called an Anti-trinitarian community. We gave up the name of Methodist, and took in its place the name of Christian. Each church was perfectly independent of other churches, and yet each church sought free and friendly intercourse with other churches. Each church judged for itself what means it should employ for its own edification, and what means it would use for the illumination and conversion of the world. Each church was left to judge for itself whether it would have a regular pastor, or whether it would do without; whether it would support its pastor, or leave him to support himself, where was he able, by following some trade or occupation.

For myself, I sought to free myself from all connection with any particular church, that I might labor at large, in such ways and in such places as might seem to me to be best. I succeeded at length in accomplishing my object. I was enabled so place myself in a position in which I could carry out my plans, and labor in that way which seemed to me most likely to promote the interests of truth and the welfare of my fellow men. I first became a printer, still continuing to preach, whenever I was not from home, to the church and congregation at Newcastle. About a year and a half ago I removed from Newcastle to Wortley, near Leeds, and here I am residing at present. By this last step I separated myself from all peculiar connection with any particular church, and since then I have occupied myself in writing, in printing, in preaching and in lecturing, in just such a way as seemed most likely to promote the great object for which I believe God continues me in life.

As far as I can judge, the principles which I advocate, are spreading very rapidly throughout the country. Both the number of churches and the number of individuals holding those views, are far greater than they were a year and a half ago. There are, at present, as far as I can learn, upwards of three hundred churches meeting together on the simple principle of faith in Jesus as the Christ, for the object of promoting each other's improvement in knowledge and piety, and of advancing the cause of truth and righteousness in the world. Those churches vary in point of numbers; some of them are very small; others of them are rather large. In some cases not more than six, or a dozen, or a score meet together; in others several hundreds assemble. The whole number of members contained in those churches, I cannot ascertain; but it can scarcely be less than from ten to fifteen thousand. In addition to the members of those churches, there are numbers of individuals who hold the same principles, and who frequently meet with members, and who are interested in the spread of those principles through the community, but who do not choose to enrol themselves as members of the churches. The number of persons who have been led, during the last three or four years, to embrace the sentiments which we advocate, cannot be less than from thirty to forty thousand. In all places where we lecture, we have large congregations. In scarcely any place can we obtain a room sufficiently large to hold the numbers who are wishful to hear. In Halifax, where the number of church members is exceedingly small, I have addressed, repeatedly of late, from fifteen to eighteen hundred individuals. Three fourths of these, if not more than three-fourths, have laid aside the exclusive principles of church discipline, and renounced the unscriptural doctrines of modern theology prevailing in the Orthodox sects, as they are called, and have adopted in their place the principles of Christian liberty and Christian truth unfolded in the New Testament.

What our views are on most subjects, you will be able to learn from the accompanying publications. You discover that we renounce the doctrine of the Trinity, of satisfaction to justice, of justification and salvation by faith alone, of natural total depravity, of birth guilt, of eternal life in torments, together with a number of other doctrines which are highly esteemed among Orthodox denominations, and that we teach in their place the doctrine of the Unity of the Godhead, the perfect and simple humanity of Jesus, the purity and innocence of childhood, the doctrine of justification and salvation by works as well as faith, and the doctrine that the wages of sin is death, that the final punishment of the wicked is everlasting destruction.

The principles which we advocate are at present spreading more rapidly than at any former period. Not only are vast multitudes eager to hear what we have to say in our lectures, but anxious to obtain our publications. The spirit of inquiry that prevails throughout the country is truly astonishing and delightful. In many places the number of our readers is doubled and trebled, and in some it is increased ten fold. several of the churches with which I am connected have lately built lecture rooms and school rooms, and instituted free libraries and reading rooms. In Bramley, a place about a mile and a half from where I now reside, the friends opened a lecture-room and school-room about eight months ago, and now the numbers who are wishful to hear the lectures, and to receive the instruction given at the school, are so great, that they have led to determine upon erecting another room three times as large as the present one. They have established a free library, which now contains about six hundred volumes, and they have from three to four hundred readers. They are forming also a tract society, and are intending to distribute tracts throughout the whole neighborhood. Their principles of church organization are unsettled, but they meet and co-operate together nevertheless, and their labors are proving abundantly useful. The Orthodox teachers of the town are terribly alarmed, and are endeavoring, by slander and misrepresentation, to obstruct the spread of the truth, and to prejudice the minds of the people against those who preach it. But the efforts of our enemies seem likely to have a very different effect from that which they intended. The whole town is getting roused; every one is beginning to inquire what are our views, and what we have to say in their behalf, and almost all who begin to read and examine are converted.

And that which is taking place in Bramley, is taking place to some extent in numbers of other towns. The Orthodox Churches are declining in numbers, and the ministers are everywhere in fears. To stop the progress of truth, and to regain their influence over the masses of the community, the Orthodox preachers have formed the Evangelical Alliance: but even the formation of this Alliance seems likely to produce an opposite effect to what was designed by its founders. The principles which it has laid down as essential to be believed in order to membership, and the course which it has pursued with respect to slavery, have given rise to fresh discussions, and every discussion is increasing the number of inquirers after truth, the number of readers and thinkers. Orthodox ministers and Orthodox systems are rapidly losing their hold upon the public mind, and men are passing in multitudes from the darkness and confusion, and bewilderment of false theology, to the light, and liberty, and blessedness of simple Christianity.

With respect to our principles of church organization, it is but right that I should state, our views are, in many cases, both unsettled and various. Some are wishful to retain the old form of organization, only changing the principle of union from that of agreement in opinion, to unity in the faith. These unite together, and receive and expel members as formerly, only the condition of admission is a simple belief in Jesus as the Messiah, "faith working by love," and not a belief in any particular opinions. Others object to all church organization, and simply unite with each other in a loose or temporary way, either for mutual instruction, or for general usefulness. They do not concern themselves with receiving or expelling individuals, but devote the whole of their time, in conjunction with such as choose to labor with them, to the circulation of tracts and books, the delivery of lectures, the instruction of children and youth in Sabbath schools and night schools, and to such other means of usefulness as present themselves to their minds. For myself, I feel little inclination, and at present no call or obligation, to interfere in those matters. I preach and lecture, I write and print, I publish and circulate tracts and books, I help to establish schools and libraries, I labor to multiply the means of knowledge and religious improvement to the utmost, and to rouse and instruct the public mind in every way I can; and here I stop. Those who believe that they ought to unite in churches, to receive and expel members, I encourage to do so. Those who concern themselves only in spreading knowledge amongst the public, by lectures, by books, by discussions, by public and social meetings, I encourage to pursue their plan. I wish each individual to labor freely, in that way in which he believes he can best promote the spread of truth and righteousness, the illumination and salvation of mankind.

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My great desire is to awaken and cherish in all a sense of individual accountability, to promote individual action and usefulness, to bring each man to feel it to be his duty to live and labor for his own improvement, for the honor of God, and for the happiness of mankind. My great desire is to bring all who profess to be the followers of Christ, to cherish the spirit of Christ, to imitate the example of Christ, to identify themselves fully with the cause of Christ, and to live and labor, to spend their time, their strength, their property and all their talents, in the one great work of removing the ignorance and coring the errors of men, the great work of diffusing the light and influences of the gospel of Christ, and of bringing men to be wise, and good and happy.

That which I rest most upon for the overthrow of error, and for the establishment of truth, for the recovery of men from sin and wretchedness to purity and joy, is the use of the Press. I lecture, and my lectures, I believe, are never in vain. I hold discussions, and I have reason to believe, that in every case the result of the discussions in which I have been engaged has been the triumph of truth, and the decline of error. I preach whenever I can obtain admission into chapels, and I improve whatever other opportunities I have of gaining access to men's minds; but I rely most of all upon the press. I neither slight other means of promoting the interests of truth, nor do I neglect them; I use them all; I use them with all diligence and fidelity so far as I know; but I have the greatest reliance upon the press. I feel persuaded, that if false principles, and erroneous notions respecting men are to be removed, it must be by reading chiefly. I feel thoroughly persuaded, that if the people of this country are to be enlightened, and freed from the bondage of error and priestcraft, of infidelity and sin, it must be through the instrumentality of the press. Hence I am laboring to the extent of my ability and resources, to cheapen tracts and books as much as possible. I have, since I became a printer about three years and a half ago, sent forth some millions of tracts. I frequently publish from ten to fifty thousand tracts a week, great and small. I am at present engaged in the publication of a cheap Library of three hundred volumes. If I should succeed in gaining a sufficient number of subscribers or purchasers, I shall continue the publication. If I should not obtain this number of subscribers or purchasers, I shall publish a volume as often as my means will allow. I am also publishing a small periodical called The Christian, in which I give intelligence respecting my labors, the state of the churches, and the progress of the cause of Evangelical Reform in general. A list of a number of my works and publications accompanies this letter, as well as a prospectus of the Library which I am issuing.

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I do especially trust, that we shall do our utmost in the fear of God, and in the love of truth, to enlighten and regenerate our race, and to bring about that happy state of things when all shall enjoy together the blessings of knowledge and freedom, of purity and peace, of fellowship with God, and the hopes of a blessed immortality in heaven.

Yours affectionately,
JOSEPH BARKER.

For the Register.

TO THE FRIENDS OF THE CHRISTIAN SABBATH.

The following is a brief statement of what the American and Foreign Sabbath Union are doing for the promotion, throughout our country, of the observance of the Christian Sabbath. The Secretary of the Union has visited twenty of the United States, and travelled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath; all secular business, travelling and amusement, be confined to six days in a week; and all people assemble on the Sabbath and worship God, acknowledge him as the author of their blessings, and render that thanksgiving and praise which are justly his due, and our reasonable service.

He has also collected numerous facts from various departments of business, which show the utility as well as the duty of remembering the Sabbath day, and keeping it holy, and has embodied them in a permanent Sabbath Document. What has already been done will put a copy of this Document into more than three hundred thousand families. By means of a man at New Orleans, another at Pittsburg, and another at Buffalo, furnished with it in English, German, French and Spanish, we hope to reach a great portion of all the families of Emigrants that go through these places into the Southern and Western country. Through the Home Missionaries and Colporteurs, the object is, to put a copy into every family they visit; and by means of the friends of the Sabbath, in all practicable ways, to give it the most extensive circulation. We hope in this way, with the Divine blessing, to form an intelligent public conscience, and feed it until it shall be strong enough to lead all, in this matter, to yield a voluntary obedience to the known will of God.

For pecuniary means to carry forward this course of operations, it has not been our practice to appeal to public bodies, or ask them for money; but to go before them and show how, by keeping the Sabbath day holy, they may save money, save their children, save their country, and save their souls, and thus do them all the good in our power, and then leave them, without asking for any contribution. By so doing, we have been able to reach a greater number and variety of people, to make a stronger moral and religious impression, and do greater good. To obtain the needful means, we have applied to known friends of the Sabbath, who are blessed with property, and are in the habit of doing good with it, stated to them what we are doing, and requested them to aid us in this work. About fifteen men, at first, furnished a hundred dollars each, to start this movement. A part of them concluded, should they live, to give the same annually for five years. Others have given smaller sums. Our plan has been to spend as little time as possible in efforts to obtain money, and as much as possible in efforts to extend information and make moral and religious impression. The first five years close with the year 1847. For means to continue our operations, we are wholly dependent upon what the friends of the object shall furnish for that purpose. We are exceedingly desirous to continue them, if practicable, as we believe they may be of great and lasting benefit to our fellow men.

A rising interest, on the subject, is manifested throughout our country; and great and salutary changes of public sentiment and practice are taking place with regard to it. The Sabbath Document, which embodies the will of God as manifested in his works, his word and his providence, commends itself to the understanding, the conscience and the heart, and in many cases has produced the most beneficial effects. Sabbath breakers have become Sabbath-keepers; and those who had for years neglected public worship are found regularly in the house of God. By continuing our operations, we shall probably be able to put a copy of this Document into from one to two hundred thousand families a year; and thus to bring its contents before half a million of minds. Could a copy be put into every family, and especially over all the destitute parts of our country, its salutary influences might go down to all future generations.

Arrangements have been made and facilities provided, which will enable us, for each thousand dollars which shall be furnished for that purpose, to cause a copy of the Sabbath Document to be put into a hundred thousand families; many of whom are on the frontiers and in the most destitute parts of the country, where but few books are found, and where such a Document will be of immense service to the rising generation. Friends of the Sabbath, who can consistently do it, are respectfully and earnestly requested to aid us, in the prosecution of this great and good work. By so doing, it is believed, they will be instrumental in the promotion of the highest good of mankind.

Anything directed to Benjamin Perkins, Treasurer of the American and Foreign Sabbath Union, 100 Washington street, Boston; or to O. R. Kingsbury, 150 Nassau street, New York, will be gratefully received, and faithfully appropriated to the great objects of the Union.

THOMAS S. WILLIAMS, President.
JOHN TAPPAN,
MOSES GRANT,
BENJAMIN SMITH,
BENJAMIN HOWARD,
JACOB SLEEPER,
H. M. WILLIS,
} Executive Committee.
JUSTIN EDWARDS, Secretary.

CHURCH AND STATE.

The history of Geneva is singular, as containing within itself a demonstration, that under every form, both of truth and error, the State and the Church united are intolerant. The State oppresses the Church—the Church, in her turn, tempted by the State, oppresses those who differ from her; and so the work goes on. At first it was the State and Romanism—the fruit, intolerance; next, it was the State and Unitarianism—the fruit, imolerance; next it was the State and Calvinism—the fruit, intolerance; in the Canton de Vaud, it is the State and democratic infidelity—the fruit, intolerance. The demonstration is such that no man can resist its power. Inoculate the Church, so to speak, with the State, and the same plague invariably follows; no constitution—not the most heavenly—is proof against the virus. John Knox, escaping from the Castle of St. Andrews, in Scotland, and compelled to flee the kingdom for his life, found security in Geneva, because there his religion was the religion of the State. If it had not been, he would merely have gone out from one fire for another fire to devour him. Servetus, escaping in like manner from a Roman Catholic prison in France, where he would otherwise have been burned in person (as he was in effigy) fled also to Geneva; but his religion not being the religion of the State, the evangelical republic burned him. And thus the grand error of the Reformers in the union of Church and State occasioned what perhaps is the darkest crime that stains the annals of the Reformation. The burning of Servetus in Roman Catholic fires would have added but an imperceptible shade to the blackness of darkness in a system which invariably had been one of intolerance and cruelty. But the man was permitted by Divine Providence to escape, and to come to Geneva, to be burned alive there, by a State allied to a system of faith and mercy, to show to all the world that even that system cannot be trusted with human power; that the State, in connection with the Church, though it be the purest church in the world, will bring forth intolerance and murder. The union is adulterous, the progeny is sinful works, even though the mother be the embodied profession of justification by faith. God's mercy becomes changed into man's cruelty. So in the brightest spot of piety then on the face of the earth, amidst the outshining glory of the great doctrines of the gospel—justification by faith—God permitted the smoke and the cry of torture by fire to go up to heaven, to teach the nations that even purity of doctrine, if enforced by the State, will produce the bitterest fruits of a corrupt gospel and an infidel apostacy; that is the lesson read in the smoke of the funeral pyre of Servetus; as it rolls up black against the stars of heaven; that the union of Church and State, even of a pure Church in a free State, is the destruction of religious liberty. [Cheever's Wanderings of a Pilgrim.

MRS. JUDSON'S DESCRIPTION OF HER APPROACH TO BURMAH.

Land at last—the strange land that for us bears the name of *home*. In a long chain made up of irregular links which it seems that a breath might dissever, stretches from the South far up to the head of the bay the shore of Burmah. The faint wind dallies about the deck and creeps over brow and cheek with a soft soothing deliciousness, but there is only a breath of it stirring and that is "dead ahead." We have been beating landward with but little success during the past week, but patience; the goal is now in sight and it matters little whether we reach it to-day or to morrow or the day after. Surely we will not murmur at a day more or less tacked to the end of a twenty weeks' voyage. Thank God, that he has spread the land before our eyes at last, that he has shielded us when wrath was stirring in the Heavens and darkness was upon the waters, that he has pinioned the wings of the wind and said to the waves, "thus far shalt thou go and no father."

On—on—on—slowly—very slowly; but the land gradually becomes more distinct; the purple hue of the hills is changed to emerald, masses of trees appear like small clumps of shrubbery; the glass discovers to us the tiny sails of fisherman close in shore, and, hark! the cry, "Amherst!" Ay, yonder point of land, with the badge of its degradation on its front, is Amherst, our first anchoring place. Nearer and nearer, tree by tree becomes visible as it appears in relief against the sky—the palm, the cocoa and the tamarind; and lo! on that green bank sloping to the water, the bophia shading the ashes of the sainted. From the highest point rises the taper spire of a pagoda and another is built on the rocky promontory that stretches into the bay. It must be a land of beauty; even at this distance we can but feel sure of that; but how dark! how dark! The Burman is not like

"The poor Indian whose untutored mind
Sees God in clouds and hears him in the wind."

He has no God, not even the great spirit of the Indian's hunting ground, nor the frail deities of ancient mythology. The object of his worship is a man whose ashes are scattered to the four winds of heaven, and whose soul has been for thousands of years extinct. His system is one of cause and effect, and he believes that ages of suffering in the lowest hell will be the unavoidable effect of the sins he is daily committing, while his good deeds are only an offset to the evil. His future life is a long transmigratory round of toil and suffering; and the most glowing of his hopes, the acme of his promised bliss, is annihilation. And it is not merely one small nation that is hugging such misery, grovelling in this terrible darkness; Boodhism in its various modifications is the religion of more than a third of the population of the world. To kindle the fire which shall illuminate such a people, though it be at first but the faint fitful glimmer of a rush light, how glorious! To plant the seed of one pure principle in natures so degraded, to place one bud of hope in the core of such misery and watch its beautiful and beautifying expansion, to hold in hand the lever which after hundreds of years shall elevate a mighty nation, as the barbarians of the British Isles have been elevated by that same instrument, has a glory in it which no truly wise man would barter for the sceptre of an Alexander. Good can be done everywhere; and nothing is truer than that "missionaries are needed at home," yet if I have but one morsel of bread let me give it to the famishing; if I have but one flower, let me take it to the cell of the dying prisoner on whose cheek the free air never plays, and who knows nothing of the pleasant sights and smells in which others are revelling. I am but an humble flower-gatherer, my hand is not strong nor my nature enterprising, and it was with no feeling of hardihood that I turned my back upon loved scenes and loved faces, no wish for "martyr-fame;" no expecting of making my feeble voice heard in this strange land. I bring with me no new power. I do not covet the axe that hews its way in the wilderness; God never fashioned it to my hand, and my weak nature shrinks from grappling the unbending iron. I have a very humble, but sweet mission—to scatter the few flowers I may have laid away in my heart upon a path of wearisome loneliness; to cheer the too often toil-spent laborer when crushed beneath the weight of contending duties. To this end, God grant that the smile, and the encouraging word, and the sunny heart may never fail me.

We have approached as near the shore as safety will permit, and already the white sail of a pilot boat is gliding across the water to meet us. It is preceded, however, by a boat load of natives, with their broad muscular shoulders bared and their gay *patsoes* spread over their heads to protect them from the broiling sun. They bring fresh offerings of fruit, fish and milk for there is one of our number that is no stranger to them. What glad faces they bear! And how delicious the fruit tastes! Adieu to salt fish and sea biscuit. Hah, how everything smells of land!

These men almost seem beautiful, come from among the green leaves, and certainly such an orange as this never grew before—never. For the land, for the land—away, hurrah!

Ship Faneuil Hall, 1846.

PETITION OF THE LADIES OF PARIS FOR THE ABOLITION OF SLAVERY.

The Congregational Journal (Concord, N. H.) of last week contains the following address to the French Parliament, which the editor translates from the last No. of the "Annals of the African Society." There is one way in which the women of America can follow the example of their sisters in France and in England. We wish they would try it! *They can petition the entire South—through her legislatures, to abolish that evil whose woes to woman are the most imperative arguments for its overthrow.*

GENTLEMEN: Although women should not take any part in political affairs, they are permitted, without doubt, to interest themselves in a question of religion and humanity. In England a petition signed by six hundred thousand women, was presented to Queen Victoria, to hasten the day for the complete emancipation of the blacks; we would not be behind our English sisters; we would not yield to them either in devotion to the holy laws of the Gospel, or in charity for the unfortunate.

Permit us, then, to raise our voice in behalf of the slave, and especially of the female slave of our colonies; for if *man* is miserable in a state of slavery, *woman* is more so. She has lost all that constituted the dignity of her sex, and it is hardly possible to accord to her the name of woman; a name which you have learned to respect. Gentlemen, in the person of your mothers, your wives, your daughters, and your sisters. Nothing is more sad to rehearse, than the history of the life of a negress in our colonies; and we are compelled to soften some of the traits to be able for a few moments to contemplate it.

As soon as the young girl is able to participate in the labors of the plantation, she is conducted there under the whip of the overseer, who spares her no more than he does the others. There is no pity, there is no respect for the childhood of the female sex; and that notwithstanding childhood was deemed worthy of respect even among the heathen. The best which it can hope is to be given as a plaything to the children of the master and to serve their caprices; happy in the profound abasement, to enjoy the lot of a domestic animal. This young girl receives neither moral nor religious instruction. France has ordained, it is true, that religion shall be seriously taught to the children of slaves; but she has never been obeyed. More than 160 years have passed since the first articles of the Black Code were trodden under foot, according to the confession of the planters themselves, who make the violation of the law the means of postponing every measure for emancipation. The new ordinances have changed nothing; for the strength of circumstances is stronger than the will of the legislator. Between christianity and slavery no concord is possible. When the child of the negro becomes a christian, he ought to be liberated; or rather he already is, because he has a conscience.

Thus for this young child religion is nothing but a vain word; and her soul, of which her master has no need for the cultivation of his plantation, is as though it were not. The unhappy child grows up, always bending under the yoke, expiating the least fault by the shameful punishment of the lash. Without support for the present, and without hope for the future, she grows up, alas! and years do nothing but expose her to the most painful outrages. We would not raise the veil which covers the horrid picture. The deeds which are committed without shame and without restraint in our colonies, thought shudders to approach. You know them, Gentlemen; the whole world testifies to them; the planters even boast of them. We will only say these immoralities are the inevitable consequence of the right of property in man. In the colonies as in the East, a female who is bought and paid for, a female slave, has nothing which belongs to her, whatever restrictions are established by the legislator. We will say yet further, that this young girl, made

her laws the words, *the marriage of slaves*, she wrote an impossibility and non-sense. There was a generous thought; but it must necessarily end in cruel mockery.

A female slave becomes a mother; that which in another condition is the dearest and most precious gift, is converted for the slave into a new source of bitterness and grief; and how often have these unhappy ones been known to stifle at their birth the beings whom they would spare the burden of a life like their own! Hardly has he arrived at the age to be valuable in the market, (what horrible words we are obliged to write!) when this child will, perhaps, be snatched from the arms of its mother.

In the colonies the master can do everything. His property, man, is as subject to the chances of commerce as his cattle and real estate. He does whatever he pleases with him; and to be arraigned before a court of justice he must commit crimes so atrocious that the magistrate care not close his eyes to them. Still does he not most frequently endure a punishment merely derisive, and is it not perplexing to decide whether the wrong of so light a penalty is not greater than that of the outrage itself which it is proposed to punish? The mother cries out and weeps, when her child is wrested from her; but what does it avail? The voice of blood, the voice of God, the sacred and inviolable bonds of the family, all must yield before the right of the master. The first violation of the laws of Providence drags a thousand others after it. It is a fatal chain, which will fall in pieces, if one seriously attempts to break a single ring of it. Unhappy mother, suppress the murmurs of your heart, and conceal your tears. If your master shall see you weeping too much and too long, who knows that he will not accuse you of rebellion, and for the sake of example, judge it necessary to tear your body in pieces by the blows of the whip, before all the people, in order to efface the traces of your tears in your blood? And then why do you weep? Your son will not be whipped, your daughter will not be dishonored, before your eyes; and now that they are far from you, you will at least be permitted to abandon yourself to the pleasant illusion, that they do not suffer all which you have to suffer.

This woman grows old in labor and suffering age comes to deliver her from the wrongful compliances imposed upon her; but it makes around her a sad solitude. No husband—no children. She drags herself along, till her hands, feeble from old age, refuse to perform their accustomed task. At last she dies; and goes to bear witness to God of the life, which human beings, who call themselves the disciples of Christ, made her live.

What can we add, Gentlemen, to this mournful recital? All which we have told you is true is entirely true. Now, lay your hands upon your consciences; ask your heart, ask yourselves, what religion, justice, humanity, and national honor, demand, and pronounce it! You are the representatives of a nation peculiarly Christian, of this generous France. In addressing an appeal to your sentiments of humanity and justice, we have the assurance of being heard. We do not speak of the financial, commercial, and industrial questions connected with the emancipation of the slaves; they do not belong to our province, and they will find judges more enlightened than ourselves. Our sole mission was to bring succor to the sacredness of misfortune. We have done our duty; we hope, Gentlemen, you will do yours.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 27, 1847.

THANKSGIVING.

Twenty of the States of the American Union, and one Territory, have with one accord set apart Thursday the twenty fifth of November as a day of Thanksgiving and Praise to Almighty God, our Father and bountiful Benefactor. They are Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio, Indiana, Illinois, Michigan, the Territory of Wisconsin, Missouri, Kentucky, Tennessee, Mississippi, Georgia, and Florida. To these may be added the District of Columbia, agreeably to the recommendation of the Mayor of the city of Washington. The union of so large a majority of the States in such an observance, seems a spontaneous expression of gratitude for that abundance of the products of the land, which, as the Governor of our own Commonwealth justly remarks, "is without a parallel in the history of this new world."

There has never been a time when all looked forward to the results of the harvest with such anxiety, as during the present year. From motives of gain, or of pity, while there was an immense demand for provisions in other lands, and millions of famishing poor in Ireland sent over to us a cry of agony for bread, we had parted with our superabundance; our great Western valley had emptied its store-houses; and nothing was reserved for a future year, if it should be one of scarcity and dearth. With the possibility before us of not having enough for ourselves, of consequent severe suffering among our own numerous poor, and of embarrassment to all,—lo! the fruitful field laughs with abundance, and we again have enough and to spare. Had God, the all-wise Disposer of events, the God whom the Bible reveals—seen fit to order the seasons so as to diminish the products of the land, and bring us into distress for want of the necessaries of life, it would indeed have been the just punishment of our sins—especially the heinous sin of laying waste the fields of a sister-republic, whom every consideration of honor and policy called on us to save and not destroy; to bless by our forbearance and good will, and not smite in anger. But such a visitation upon us, under the circumstances, when we had freely given of our substance to millions who needed it, would have seemed a failure of those promises of the sacred Scriptures, that they who give to the poor shall receive it again from the Lord in measure good and running over. In the abundance of the fruits of the earth, the present year, they who have put their confidence in the God whom the Bible reveals, have new cause for gratitude that his Word standeth fast, and that their hope in Him will never be put to shame. They will discern in the fulness of the year, not a mere fortuitous course of circumstances—not chance, nor fate, nor mere Nature, but the special Providence of Almighty God, whose power shall ever accomplish the promises of his Holy Word.

Prosperity has its dangers, as it may be the occasion of worldliness, of self-indulgence, of pride, and many other evils. The devout acknowledgement of God is the preservative, antagonistic power against them. May the sentiments of "thanksgiving and praise to Almighty God," to which the day has been set apart, prove to be no transient emotions, but become the permanent feeling of this great people! May the families which assemble around their full board—many in joyful re-union who have been widely separated; some in sadness, as the vacant place at the table shows a dear one forever departed from these family gatherings—may they all nourish the sense of God's goodness, while they brighten the chain of social and domestic affection, and the sadness which steals on the heart of the afflicted be dissipated in the devout acknowledgement of the gift of dear friends long enjoyed, though now removed, and the triumph of praise over sorrow find expression in the words,—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

It is the significant question of an apostle, "knowest thou not that the goodness of God leadeth thee to repentance?" May the goodness of God the present year, be a new motive to put away our selfishness, our injustice, our oppression of three millions of our colored fellowmen in slavery; our aggressive violation of the territories, the homes, the peace of another nation bordering on our own, in this Mexican war—than which a more unrighteous and shocking war was never waged under heaven by any nation whether nominally Christian or heathen. May God's goodness shame us out of these and all other sins! May we exercise the true repentance which consists of no mere outburst of grief, but is the putting away of our evil doings from the sight of God and man.

There are, moreover, those unequal arrangements of society, by which, in the direct course of things the products of the earth are unequally distributed; and among the same people some have abundance and others are destitute. This unequal supply need not be the fault of those who have more than others. It seems a divine arrangement that the poor should always be a class existing among men. Poverty, which is the occasion of suffering for want of the necessaries of life, is no more difficult to be accounted for than those common relations, which may be made the means of great suffering from cruelty and other wrongs. If those who have an abundance would freely impart according to their ability, to those who lack, then this inequality would seem a beautiful arrangement of divine Providence—and so God intended it to be. Those who have enough and to spare are the divinely appointed stewards of God's bounties to their fellow-men. They are in God's stead; they are to fill up that which He designedly left lacking, in providing for each and for all. If they withhold, they are unjust stewards; they practice injustice to their brethren of God's great family. They lose a reward, for which any mere enjoyment from what they exclusively devote to their own use is the poorest substitute in the world, and they will live to feel it. May the sentiments of benevolence, united to a sense of justice and quickened by it, have free course in every one's heart whom God has made capable of doing good!

THE REASONABLENESS AND EFFICACY OF FAITH IN CHRIST.

The view we have presented of the operation of faith is perfectly reasonable. It is an ancient maxim, found in heathen writers, "All things are possible to whom they seem possible." If Jesus had come simply to revive men's disappointed hopes of deliverance from sin; to raise them from the despondency of repeated failure, and stimulate them with new courage;—if after they had so often resolved in vain, he had come to rouse them to resolve effectually and they could see that the end desired was practicable through him—could have faith that by his help sin might be overcome and holiness attained—there is surely a cause adequate to man's redemption.

The maxim that "all things are possible to whom they seem possible" is substantially the same with the declarations of Jesus,—"All things are possible to him that believeth." When therefore man feels himself "without" moral "strength;" when having resolved, and re-resolved to do right—all that his reason and conscience tell him is right—and there is the conviction that he can and ought to do right—when, having thus resolved, he has failed, and is depressed with the consciousness of failure, and is afflicted with shame and self-reproach; then let some OBJECT be presented to give him once more hope and courage, and awaken in him a strong purpose which shall become the predominating purpose of his soul, and he is no more a bond-slave to sin, but a child of God. This OBJECT is JESUS CHRIST, his teachings, his spirit, his life, his death, his resurrection and ascension. FAITH IN HIM has imparted a new power to will and to do. This new power may be at first comparatively feeble and continue to be feeble, and work inconstantly; the new "law of life in Christ" may even be "weak through the flesh," and disheartening failure be experienced again and again by those in whose souls the new power has really sprung up. But the true Christian consciousness feels the assured hope of final triumph; it has the "earnest"—the pledge, in whatsoever degree the power exists, if it does really exist,—of future perfect holiness; it renews its courage by continually looking at the object which first awakened it into being.

It has been beautifully said, that "the magnetic needle even after the disturbing influence has been removed, will keep wavering, and require many days before it points aright and remains steady to the pole: so is it ordinarily with the soul after it has begun to free itself from the disturbing forces of the flesh and the world, and to convert itself toward God." We do not mean, in what we have thus said, to convey any impression that these failures in the Christian are *necessary*,—we are only explaining the method in which hope and courage may arise and be renewed in hearts disheartened by sin, and by again falling into it after deliverance has seemed to be attained. We believe it is the duty and privilege of every Christian to exercise a more constant and vigorous power "to will and to do" right; to be more conformed in heart and life to the Divine law. Their attainments are according to their faith, and their faith might be stronger than it is. If they would only look unto Jesus more—the object which being presented first awakened their faith,—their faith would not show itself in the feebleness in which it ordinarily exists.

"Their cheerful song would oftener be,
Hear what the Lord hath done for me."

Strength of resolution depends, for the degree of it, on the considerations presented, in view of which the mind shall act. We have said that JESUS was the OBJECT which awakened the new, effectual resolutions of the soul—his TEACHINGS, SPIRIT, LIFE, DEATH, RESURRECTION, ASCENSION.

Pre-eminent among the aspects in which he is presented, is his REVELATION OF THE FATHER. "He that hath seen me," said he, "hath seen the Father." And again, in prayer to the Father, "I have manifested thy name unto the men whom thou gavest me out of the world." And it was their mission to manifest unto the world what Jesus had manifested unto them. When we compare the collected knowledge of the world respecting the universal Father—the collected wisdom of the Jews and Gentiles both—with the revelation of Him by our Lord Jesus Christ, how imperfect the former and how full and glorious the latter! How much additional light Jesus has imparted! The only begotten Son, who is in the bosom of the Father, he hath declared Him in such new light and with such fullness; the very "fulness of the Godhead" so "dwelt in him bodily," that comparatively no man before had ever seen God, no man before had the true idea of Him. Even as he himself said, "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him." In this revelation of the FATHER, there is new light shed on man's disobedience; on human obligation; on the privilege of serving God; on the folly of wandering away, and lingering away, in spiritual destitution and famine, while there is bread enough and to spare in our heavenly Father's house; and a welcome, and forgiveness, and happiness may be hoped for from a Father's immutable, inexhaustible love. In the new and effectual resolution, made with all the heart and soul, "I will arise and go to my Father, and will say unto him, Father, I have sinned,"—a resolution awakened by the new considerations which our Lord Jesus Christ has presented in his gospel, behold the illustration of the declaration, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, [hath done, viz.] condemned sin in the flesh."

THE BAPTIST MISSION IN BURMAH.—THE CHRISTIAN REFLECTOR.

We know not when we have perused so melancholy an account as the one below, in a letter from Rev. F. Mason, baptist missionary at Maulmain, (Burmah,) addressed to the First Baptist Church in this city, and published in the Reflector of Nov. 18. The Burman Mission, together with other American missions in the East, has done much to illustrate the self-denial, the patience, the fortitude, the heroism of Christian men and women that have left their native land to preach the gospel to the heathen, from the departure of Mr. and Mrs. Judson down to the present day. Nor do we hesitate to acknowledge that great good has been done among the heathen, in the conversion of individual souls from the pollutions of idolatry and sin, and in higher general civilization where the gospel has obtained a permanent footing. But such a letter as the one from which we quote, exhibits the cause in as discouraging an aspect as can well be conceived of. Our friend the Reflector, who in the same paper in an editorial on "the Church of the Savior" concedes that the "Unitarian religion among us has a large infusion of the spirit of humanity," but who also speaks of "its denials and evasions," and says he "does not understand why" his "Unitarian friends should assume so much of evangelic distinction,"—can of course believe in our sincerity when we say that we wish the missionary cause may be successful, and triumph over its present obstacles—for the sake of "*humanity*." It will task his charity too much to believe that we wish it for the sake of "the conversion of the soul." And yet we say it—and we add that his assertion that the Unitarian religion "fails to insist on the conversion of the soul by the holy Spirit, and its redemption by the blood of Jesus"—*in the sense in which the Scriptures as a whole teach it*—is not true!

"Walk with me through the empty mission-houses of Mergui, and visit with me the graveyards of Tavoy and Maulmain, and sail with me along the deserted shores of Arracan, and then enter with me into each remaining mission family, and look on the withered and worn-out countenances there, and gaze around in vain, or almost in vain, for their successors, and you have harder hearts than I think you have, if you do not exclaim, *with tears*, Shall the Burman and Karen missions perish?

Mergui has been deserted by this mission. Tavoy has been occupied by three of the oldest missionary couples in the mission, embracing three of the most devoted and laborious sisters of a devoted and laborious band. Look at them now! Of one, naught remains, 'save a flower springing from her burial sod.' Who is there to take her place? Another is on the point of returning to her native land, to reinvigorate, if possible, her exhausted frame. Who is there to take her place? The third is so near worn out, that she thinks it too late for a voyage to America to do her any good! Who is there to gather together her disbanded schools? One feeble sister has been sent to occupy the place of the three! And how is it with the brethren? One was voted away by his associates, to preserve his existence, and time will soon give the history of the others. And how is it at Arracan? Ask brother Ingalls, who occupies the station alone. And how is it in Maulmain? Why, in some departments, even worse than in Tavoy. Sister Vinton, who has been in the constant habit, for many years, of doing more mission work than any two or three sisters, put together, that you seem likely to send out for ten years to come, must either die or return home *immediately*; and her husband, who, to use a Kentuckyism, is '*a whole team*,' will not live forever. Where is there any adequate provision made to supply their places? 'And echo answers, *where?*'

'Thus,' wrote one of my brethren to me, while I was in Bengal, 'by one of those mysterious providences, the Pgho department of the mission was annihilated. Brother Brayton and you are gone home, and brother Bullard snatched away so suddenly!'

I have got back to the Pgho department, but I stand in it isolated, with scarcely strength enough to stand at all. I lift up my eyes from my study table, and they rest on the picturesque mountains at the base of which dozens of villages of this people dwell. Their wants and their woes lie spread out before my mental vision, as in a map; with painful vividness, rendered tenfold more painful by the consciousness of my own feebleness and inability to do much of anything for them. Within the last ten days, a fresh attack of disease has induced my friends to advise again a voyage to America. But God has given me a *heart* to do his will and his work *here*, and I think my dying eyes will rest from my couch on these blue mountains."

THE GREAT QUESTION.

This is the subject of the first article in Mr. *Brownson's Review* for October, and is suggested by a recent little work of a young convert from the English Church, who maintains that "the exercise of faith is impossible except in the [Roman] Catholic Church." Mr. Brownson urges that "the important thing for Catholics to study and address is the views and feelings, tastes and tendencies, not of distinguished individuals, who seem to be leaders, but of the great body of the common people. We must show them," says he, "that they have souls which will live forever in eternal bliss, or eternal woe; that they are now in sin, and in sin which deserves eternal wrath, and from which there is no deliverance save in being joined to our Church. We must assure the mass of the American people in unequivocal terms and tones that they are out of the way, following the devices of their own hearts, the delusions of the devil, wedded to damnable heresies, under the wrath and condemnation of Almighty God, and that their only possible chance of escape is in humble submission to that very Church against which their fathers wickedly rebelled. There is not the least sense or propriety," says he, "in addressing the great mass of Protestants, especially in this country, as if they were already Christian, sincerely and honestly Christian, according to their understanding of Christianity, and only in intellectual error as to the true form of Christianity. The question between us and them is a question not of the form but of the substance. The whole head is sick. The disease has penetrated the whole system." To these persons out of the Church and "lying in wickedness, the Church addresses herself," says Mr. B, "as the only means of their restoration to spiritual life and health." "She sends her missionary to tell them that they must receive eternal life from his hands or not receive it at all." He affirms "there is no salvation out of the [Catholic] Church. Men must come into her communion or be lost forever. As sure as God exists," says he, "and can neither be deceived, nor deceive, it is true that there is no salvation out of the Church. Here are the great mass out of the Church, unbelieving and heretical, careless and indifferent, and it is idle to expect to make any general impression upon them, unless we present the question of the Church as a question of life and death, unless we can succeed in convincing them that if they live and die where they are, they can never see God. Those of our countrymen not in the Church may be divided into two classes—infidels and sectarians who are such knowingly, and infidels and sectarians who are such through ignorance. Of the former there can be no question—not one of them can be saved unless he become a member, truly a member of the Church." And he arrives at the same conclusion respecting those who are in heretical societies through ignorance. All without exception he affirms "will inevitably be lost unless they come into the Church, and humbly submit to her laws." And that there may be no possible loop-hole of escape, which some kind Catholics, it seems, would keep open, so that all out of the Catholic Church might not be everlastingly condemned, but be saved by virtue of their being members of the true Church, though "not necessarily of the visible Church,"—Mr. Brownson stops their mouth, telling them "they have no right to add the word *visible*, or *exterior*."

Well, this is distinct enough. Mr. Brownson is the last man in the world to leave one in doubt about what he means. Wherever *ignorant* masses exist, doubtless Mr. B's method will be successful in getting them into the Catholic Church. The same course, in the Orthodox Church, has been followed by the Burchards and Finneys and Knapps, and multitudes under their preaching joined the Church—but the lapse of a few months showed that not many good Christians had been made; and some of those very evangelists have lived to see and confess to how little purpose they preached.

One thing we wish our Orthodox friends would do,—those of them we mean who are exclusive in their views and who express their fears that we heretical Unitarians must perish. Let them take up this article of Mr. Brownson's, and see how earnestly he denounces *all* Protestants, themselves included—and if they do not learn a lesson of charity, we are very much mistaken. We regard Mr. Brownson as no inefficient instrument by which Protestants will become united on the simple basis that Jesus is the Christ, the Son of God.

Mr. Brownson says, in respect to coming into the Catholic Church, that "God gives sufficient grace to all men; that though we cannot make even the first motion without his grace inciting and assisting us, yet all receive ability to ask, and if we ask, we shall receive." Now here is the dilemma. Since multitudes ask to know the truth, who do not after all see that the Catholic Church is the only true Church, then Mr. Brownson must say that they never have asked sincerely, or he must admit they cannot discern the true Church without the special gift of faith, and therefore he must take back what he has said about sufficient grace. If he says they do not ask sincerely, he exalts himself in the place of God, and casts contempt on the most earnest desires of men and women, who would freely suffer to know the truth, if that were the condition of knowing it. If he says, and we do not see how he can help it, that men cannot ask aright except with the special gift of faith—we turn him over to his article in the same number of his Review, on the Presbyterian Confession of Faith, and affirm that all that he has said of the execrableness of Presbyterianism, holds good of his Catholicism. To our view, Presbyterianism or Orthodoxy is objectionable only so far as it approaches Catholicism.

LANE SEMINARY.

A case is pending before the Supreme Court in Ohio,—"Kemper *versus* Beecher,"—involving the right of property now held by Lane Seminary. The N. Y. Evangelist of last week remarks that "the grand issue will probably come before a jury; if not, it will involve the question whether a connection with the New School Assembly is in point of law and right, a connection with the Presbyterian church. As that question has never been decided in the negative but in the single instance of the Pennsylvania Court in Bank, though it has been adjudicated upon in several instances by some of the most learned courts of the Union, the friends of the Seminary and sound equity, feel no great alarm that any such result as the Standard announces, and the Presbyterian and Pittsburgh Advocate re-echo, will ever occur. The real case is expected to come on in January."

The "result" alluded to, is that "unless the Rev. Dr. Beecher, according to the terms of the Kemper will, can prove that he is a member and minister of the Presbyterian church in the United States, under the care of the General Assembly, a judgment of *ouster* must follow. This, as we understand the case, the Doctor failed to do, but another opportunity of doing it is afforded."

There lives not the man whose experience of the fruits of division and strife, has been more bitter than Dr. Beecher's. It is not for us to affirm that this is retributive justice. But as a matter of fact, he is suffering what he himself has directly caused others to suffer. We should think that the abundant experience which Dr. Beecher, in common with the New School body whether of Presbyterians or Congregationalists, has had of the evils of exclusiveness and contention, would re-act in the way of widening their circle of christian charity, and of banishing creeds forever, as the test of soundness in the faith, and the basis of Christian union.

THE SOCIETY FOR PROPAGATING THE GOSPEL.

The Annual Report for propagating the gospel among the Indians and others in North America, presented Nov. 4, 1847, by the Secretary of the Society, the Rev. Dr. Parkman, has just made its appearance from the press.—It gives a detailed and interesting account of the operations of the Society during the past year in missions to the West; in missions to destitute places in New England; and in missions to the Indians. The funds available for these purposes amount to 51,026 dollars, and 51 cents; the income of which the past year was 2,959 dollars and 30 cents; and from this have been sustained in whole or in part, the following missionaries in their respective fields of labor:—

Rev. Wm. G. Eliot, St. Louis and destitute vicinity, Missouri.

Rev. M. D'Lange, assistant to Mr. Eliot.

Rev. Augustus H. Conant, Geneva and vicinity, Illinois.

Rev. Alpheus Harding, Como and vicinity, Illinois.

Rev. George W. Woodward, Galena, Ill.

Rev. Phineas Fish, to the Indians of Marshpee and of Herring pond.

Rev. Eleazer Williams, to the Oneida Indians at Green Bay.

Rev. J. P. Bardwell, to the Ojibway Indians, near Lake Superior.

Rev. Abraham Plumer, Isle of Shoals.

Miss Nancy J. Underhill, teacher of the school at the Shoals.

The reader of the Report, and the communications which it contains from these missionaries, will see that with less than 3000 dollars to expend for the year, the Committee have succeeded in accomplishing very valuable results.—Though this Society is "little among the thousands of Judah," it is not to be overlooked. May the renewal of its Anniversary after a season of suspension, be attended with a new interest in the work it was designed to accomplish, and may it never fail to receive the fostering care of the body to whom its welfare is committed. We subjoin the two concluding paragraphs of the Report.

Your Committee have thus briefly exhibited the various operations of the Society for the present year. It will not fail to be remembered, that a mission was, for many years, sustained for Quincy and destitute places in its vicinity, within the State of Illinois; and at our successive anniversaries, we have been accustomed to receive the Reports and to bear honorable testimony to the services of the late Rev. George Moore. He was ordained, as an Evangelist, Nov. 14th, 1840, just seven years from this day, and from that period until the sickness which terminated his life, was the faithful and devoted missionary of this Society. His last visit to New England was partly with the view of recruiting his health; and he returned to the West, in the autumn of 1846, with a cherished hope of renewing labors, that with such fidelity he had pursued, and which were attended with such manifest tokens of a divine blessing. But it pleased the Sovereign Disposer, who stands in no need even of those services of his children to which he assigns the most distinguished rewards, that the mission and the life of our friend should be early closed. Mr. Moore died at Quiney, Illinois, March 11th, 1847, in the 35th year of his age; and in his death the interests of truth and virtue have lost an earnest advocate, this Society an honored servant, and the people to whom he ministered, a true pastor and friend. The log-cabins of the West, not less than the church in which he statedly ministered, were witnesses of his counsels, his consolations, and prayers.—It was the testimony of an eminent physician of Quincy, of another denomination, "that there was no man whom he so often met at the sick-bed of the friendless poor, as Mr. Moore."—"The sufferers in prison," says another, "in poverty, in affliction, will long cherish the blessed memory of him, who so often visited them, and ministered to their wants, both in body and mind." He was an example, in his whole life and spirit, of a true Christian missionary; and they who were privileged, as were many, with standing around his death-bed, and listening to the utterance of his humble piety, his assurance of faith, and of the calm delight with which he anticipated the vision of his God, could scarcely fail of deriving new strength to their religious convictions, and of earnestly desiring that their "last end might be like his."

It is now sixty years since the commencement of this Society. It was incorporated in November, 1787, and is one of the earliest of the religious and charitable incorporations of the Commonwealth. It being provided, by its constitution, that the number of its members shall at no time exceed fifty, the whole elected since its commencement has been only one hundred and forty-five, in nearly equal proportions of clergymen and laymen. Of these, ninety-two have died, and five, yet living, have resigned, leaving the present number of the Society forty-eight, four of whom have been members for the long space of forty-two years, while others, a few, have exceeded a term of service of thirty years. The design of our Institution is as simple as it is benevolent. It proposes the diffusion of christian light and privileges among them who are in darkness, or in regions less favored than our own. In this, its holy purpose, it has enlisted, in times past, not a few of the wise "and excellent of the earth," who are now, we believe, reaping in heaven the fruits of their labors. In the light of their example, and with the encouragements of their success, we have entered into their labors, and humbly hope for the same blessing; while, in fulfilment of the great object which unites us, we send to the destitute not the devices of our own wisdom, but the glorious gospel of the blessed God; in the spirit, not of fear but of love; in the gentleness and meekness of Him of whom it is declared, "He shall come down like rain upon the mown grass, and like showers that water the earth."

REV. JOSEPH BENNETT. This gentleman, the pastor of the Orthodox Church in Woburn, on the morning of Friday last committed the fatal deed of rushing unbidden into the presence of his Maker—doubtless under the impulse of insanity—a father and a sister, we are informed, having left the world in a similar violent way. For some ten days before his decease he exhibited obvious signs of insanity, and even expressed a desire to be sent to Worcester. Probably the domestic afflictions which he had passed through, and growing disaffection in his parish, and much censure for a very hasty disproportionate second marriage, which he lived to enjoy only five short weeks, caused a more rapid development of his insanity. He was fifty five years old. He was an open-hearted, child-like man, had been a very successful minister, and was active in the cause of education.

☞ If there are none among us that we can call "myriad minded," like Shakspeare, or "many-sided," like Goethe, certainly our "Unitarian body" can put in a fair claim to this *many-sidedness*; and our correspondent on "denominationalism" helps illustrate it. We think he draws somewhat on his imagination in respect to the "feathers flying;" certainly none have made them fly thicker than he himself does. If the letter writer is an "Isocrates," we think some may be tempted to call our correspondent an "Aristophanes."

☞ Our paper goes to press, this week, before Thanksgiving.

For the Register.

UNITARIAN DENOMINATIONALISM.

A proposal to "disband the denomination" always surprises me and those who like me cannot see what is not to be seen. But more surprising still is the excitement the proposal produces. It brings to mind the remark of a shrewd man on the excitement against the "Morgan-murdering Masons" a few years ago; that he "had always thought Masonry the most consummate nonsense devisable till he heard of Anti-masonry." Disband truly! Loosen the bands of the party! As well loosen the bands of Orion. They are loose already and always have been. In fact there never have been any bands, especially since the explosion of the nebular theory as to that constellation. Our Unitarian Orion is a constellation made up by as independent and distinct stars.

When "The Letter to Dr. Gannett" appeared, we said, surely this is *brutum fulmen*; there is nothing for it to hit. But immediately there was a starting and fluttering and flying of feathers (goose feathers—harmlessly meaning only quills) which showed that some game had been touched. Is it then true that we are a sect after preaching so long against sectarism? I knew that other denominations supposed and talked so; for they had not the power of conceiving that we were not altogether such an one as themselves; and for them we ought to put out more protests than we have against the sectarianism they attribute to us often without any idea of offending. They act in ignorance; but we who ought to know ourselves, what do we mean by "our Denomination?" Is it any leagued and banded party with an acknowledged head and organs to which all bow? Are we banded together, I will not say like Catholics, Episcopalians or Presbyterians, but even in as close a league as any of the subordinate associations in each of these bodies; as the Society of Jesuits &c. with its general, his staff &c.?

"Our denomination" consists of all who believe that there is One God and but One, and He in but one Person; and now who will beat the long roll for all these to muster? Who will pick them out from every kindred and tongue and people and nation? We are emphatically "the brethren of the dispersion." They must be Catholic Epistles that are addressed to us; for they will find us bearing every name and creed outwardly. And sometimes there will be more sympathy as Unitarians between two belonging apparently to different Churches than between two making the same Unitarian profession. For we may utter Shibboleth with the same pronunciation of the lips, and yet there be much more difference in our general spirit and administration of religion than there is between ahin and sin. For instance, some of the Christian Adventists believe in One God in One Person; but when we speak of the Unitarian Views in and about Boston, we mean such sentiments and modes of operation as would find a more kindred spirit in many of the nominal Orthodox ranks than in the followers of Father Miller.

By "the Denomination" we are pleased to mean those who think and feel liberally and generously about religion, and therefore as a matter of course come to the same results with us at last, though they may stave off that acknowledgement as long as they can. Can you bind all these, I say again, in any partisan and sectarian band? Then "bind the sweet influences of the Pleiades:" Collect all the solar rays into one focus.

The rationale of some mistakes on the subject in this neighborhood is that there happens to be hereabouts a Corporation bearing the style and title of "The Unitarian Association;" and strangers to our Israel sometimes speak as if this was the Unitarian Denomination. But that denomination is in no sense, legal or metaphysical, a corporation but an aggregation—they are individuals who think alike, sometimes knowing it and sometimes not. The Unitarian Association, I presume, does not claim that it represents all Unitarians. It has never said, "We are the people and Unitarian wisdom will die with us," for there was plenty of good Unitarianism before it existed. "Vixere fortes ante Agamemnona." "The Letter" throughout seems to assume that our little Boston clique are THE Unitarians. The French despot's *L'etat, c'est moi*, was nearer the truth. Our Solar system being the nearest to us it is very natural we should suppose it to be the only one: but astronomers with keen sight and wits suspect the existence of such Planetary systems around each of the innumerable stars. So I suppose half a dozen Unitarian Associations might be cut out of the Unitarian community as numerous as that now named so, and leave many more behind. That is a Provincial Council; but where has ever been the Œcumenical?

It is important that this should not be overlooked, if for no other reason, out of a disinterested love for statistics, and to encourage the liberal seekers of truth. Again and again are we obliged to repeat to inquirers requesting us to call the roll and show our force, that "we are not all here." If we forget that ourselves we shall be in less than even an American minority before the Mexicans.

As for the doings of the Unitarian Association here, and its supporters individually, even if they had been objectionably sectarian or denominational, they could not compromise the good name of the Unitarian mass; any more than one of our State Legislators could involve the whole Federal Union in the responsibility of its measures. What if individuals should get many more of these machines to amuse themselves by pulling the strings, it would be no more to the whole than South Carolina nullification or Rhode Island rebellion to the American reputation at large. But I have been accustomed to think the Association a very innocent and harmless body. It prints and circulates useful reading, supports missionaries and helps feeble Churches. What harm in this? All this would be the duty of its members individually to the extent of their ability: does it become their sin by an increase of efficiency in doing it with the advantages of associated action? All know that membership is optional, and that the Society is the instrument, the servant, not the master of its members. Therefore those erudite philosophers who, as the Letter informs us, "have plunged into the profounder inquiries of pure metaphysics, have measured with the rod in their own hand the limits of critical and exegetical research, have bent themselves to the most imposing task of studious enterprise," and done so many other fine and astonishing things, need never fear that they will be required "to apply the crowning test of their various processes of analysis to the treasury of an ecclesiastical stock-company, and to complete the wide range and circuit of their survey of the domains of learning at the Bureau of a Board of Directors and General Secretary." We believe no such comprehensive requirements are insisted on in the little back room behind Crosby & Nichols' on entering one's name as a member. The worthy gentleman who presides over the books has by no means the air of a Grand Inquisitor.

As to Ordination councils &c. the letter-writer himself calls them simulacra, appearances, and we agree with him that they are rather spectral, mere phantoms fast hastening at the cock crowing of the day dawn to evanescence. Why, by raising a question about them, interpose any obstacle in the way of their very rapid progress to oblivion? I will not say they are "solemn farces," as the writer does, but I am sure his account of them shows him to be an excellent farce writer—he has the true *vis comica* of Plautus and Moliere. We advise him never to attend an ordination council again as pastor or solemn delegate from a Church; and he and all are perfectly free to absent themselves—which should mitigate complaint.

There is much force in what he says about the unamiable affections stimulated by denominational action—the ambition, jealousy, pride and emulation. But these things must be—offences will come. As long as men live in social relations, they will be liable to feelings of antagonism and rivalry, and the form these take is of little consequence. They would spring up between independent Churches if there were no large denominations. Abolish Churches, and there would be no fewer occasions to stimulate selfish passions still, while you have abolished much good with the evil. "Churches ought to rely on a kind of distinction entirely different from that of making a more imposing display than their neighbors." Very true. Churches ought to be unworldly and disinterestedly pious and kind; but I do not see how loosening the ties between them is to strengthen this mutual regard. My Church and the one in the next street are rivals for the affections of the neighboring population, doubtless, though these are of one sect; but their rivalry is love compared with what both feel to the upstart Church of another name that has sprung up between them. Sectarian bigotry is always bad, but would there be less when every Church was a separate sect?

The writer mentions a variety of circumstances in the age tending to give liberal principle easy receptivity in the public mind, and thinks we forfeit the chances all these offer to our views by denominational action. If he had said sectarian, meaning bigoted action, it would be easy to understand that bigotry would always repel the generous minded and neutralise liberal influences. But what need of bigotry? And what bigotry have we in bearing a name descriptive of what we believe? Is there bigotry in the avoidance of circumlocution and calling a hat a hat? Is stenography tinged with it? Is it incidental to a concise style? Do we enlarge our hearts with diffuseness and verbiage? Why not tell a gentleman in a word, like a man, that we are *Unitarians* when he wants to know who and what we are? All these circumstances of the age so favorable to liberal sentiments, and softening, as the writer thinks, the intolerance of the more dogmatic denominations around, he may rest assured are softening too our intolerance and bigotry, such as we may have. Let him take hope. We shall come in for our share of the good things going.

After all, the writer deals in such awfully *comprehensive generalities*, that it is impossible to know exactly what he would have. Sometimes he seems to object to all religious tenets, but we suppose all he means is to prefer "righteousness, truth, justice, benevolence &c." to unessential dogmas; and who will not agree with him? But as he evidently has too philosophical a mind to reject principles from any science, he must hold that some opinions are not unessential. As a wise master builder he would not construct without a foundation, and these fundamentals are *dogmas*; or translate the offensive word out of the harsh and crabbed technicalities of theology into the Platonism "more musical than is Apollo's lute," which I suspect he loves, and they are *ideas*. These we must preach, and yet ideas may be very denominational, very peculiar and distinctive, and as fine materials for bigotry and sectarianism, when these vices are rampant in the mind, as the theology of the narrow dogmatist.

In the commendation of Dr. Putnam's Sermon I can heartily join. To its principles we must come sooner or later, or go back to Popery. I see no middle ground. If we must square our faith to the dictation of an Ecclesiastical tribunal, let it be one that claims infallibility. We need not with Dr. P. "allow every thing to be Christianity which calls itself so," but we need not deny that it is so. It is not our province to determine what is and what is not Christianity for another man. "To his own master he standeth or falleth. Hast thou faith? Have it to thyself before God."

Curiosity, as well as a nobler motive, will not let me close without entreating our eloquent rhetorician (he might have signed himself Isocrates) to write again and tell us pointedly and precisely what he wishes done and left undone. I have read his letter carefully three times with ever increasing admiration at his splendid affluence of diction and doubt as to what he really would be at. Will he apply the last analysis, and reduce his motion to writing in the simplest terms?

For the Register.

NEW YORK CORRESPONDENCE.

DECLINE OF ORTHODOXY.

NEW YORK, NOV. 22, '47.

Another reason for that falling away from the faith as it is in Calvin of which we are speaking, is that it is the natural reaction of the human mind against a system of unnatural and mistaken rules and restrictions. I can speak on this point from my own experience and the experience of others whose history I am well acquainted with. Take the case of a young man who has been brought up in the bosom of an orthodox family of austere devoutness, and think what has been the discipline through which he has passed. He has never known the joyous life of a child. When we look back to the period when he was a child in years, his memory reveals none of those free, spontaneous and happy sportings which belong to childhood and which are enjoyed by childhood in all circumstances except under the restraints of a frigid and unnatural religion. Instead of the sunny memories which others enjoy, we look back with pain, with dread. He reveals the long, dull, unintelligible lecture, and the still longer and more tedious prayer, the only part in which he ever joined being its Amen. He remembers the first days when his young and craving appetite was compelled to defer to the order of the Church or

Presbytery requiring the observance. He thinks of the Sabbaths of his childhood only as days more unendurable than any others—as days in which it was wicked to smile, wicked to run, wicked to walk in the garden or the field. It was a day of gloom, of long faces, of nasal drawling, of unnatural and forced postures and countenances—a day in which the singing of birds and the bright sunshine seemed out of keeping with the manner of keeping the Sabbath imposed by the Church. It is impossible, as it seems to me, for any ingenious mind when it it has expanded and reasoned about these things, not to look back with dread and sometimes with indignation upon the artificial, unnatural, forced discipline first referred to; a discipline which constantly gave the lie to the sacred song,

"Religion never was design'd
To make our pleasures less—"

A discipline which forced its subject into self-deception or hypocrisy or open revolt. Thousands are choosing the last, and hence the decline of orthodoxy.

The recollection of the early instruction and training in Orthodox families is turning many from that connection since their minds have become capable of detecting the errors imposed upon their youthful minds. It was publicly said some years ago that in a town in the western part of this state it was a practice in one of the maternal associations to whip their impenitent children into repentance and submission to God. The reasoning would be thus: the mother taking her little daughter aside would say, Daughter, you are an enemy to God—you have never done anything but hate him since he gave you your being. It is your duty immediately to repent and submit yourself to God to do with you whatever may seem best in his sight. You can do it, and do it this instant, and if you refuse, it is my duty, as your mother, to punish you. It would be my duty to chastise you if you should lie or steal and the like; much more is it my duty when you hate God and persist in hating him after all the calls and warnings you have had. Such were the views of tender mothers respecting their duty to their children; as we *correctly* reported at the time, and I believe *truly*. But whether the instances were many or few or none in which parents actually proceeded to corporal chastisement to make their children repent, we all know that such as the above was the language in which parents were wont to address their children, and the most painful, mental, and moral punishments were inflicted to "subdue their evils," to "break down their stubborn natures," &c. &c. Many a distressing and heart-sickening scene has been witnessed in families where the parents have set earnestly, but mistakenly, to effect the conviction and conversion of their children, requiring them to confess that they were enemies to God, that they hated him with perfect hatred,—that they despised the blood of Christ,—that they hated Christians, and loved wickedness for its own sake. How often have children, conscious in their own hearts that these charges were just as false as the charge of murder would have been, have yet been so pressed to confess themselves guilty, have been subjected to such a weight of mental torture, that unable longer to sustain themselves, have given up, acknowledging all that was demanded. In other words they would become hypocritical sooner than endure longer their torment. Or if in some cases they have at length been persuaded the charges were true, which I doubt not was often the result of parental teaching and pleading, yet subsequent reflection and experience would repudiate admission.

When I look back upon the season of early childhood, and think of the untrue and unnatural influences which under the guise of a superior sanctity appealed to my confidence and claimed the guidance of my steps; when I think of the glooms and thick clouds with which it shut out the everlasting calm and sunshine of heaven,—I am thankful that all pretensions of all systems of religion have not become odious. I see those who having discovered the cheat imposed upon them in early life, and seen how against truth and nature were the teachings they heard and *obeyed*; are now casting off without any guide or pilot. The rank of infidelity are recruited from such as these continually; nor can it be wondered at. It is one of the worst effects of a system of unnatural restraints and false teaching, that minds released from it swing off too far and rest at last in the rejection of all religions.

There is another principle involved in the sort of teaching referred to; it is this. The way to make a child bad is to insist upon it that he is bad. Affirm steadfastly that a boy is a thief, and ten chances to one he will become a thief. Orthodoxy meets guileless youth and tells it that is wholly corrupt and wicked; every thought, every desire, every affection, every act, and even every prayer is an abomination to the Lord. At first shrinking with horror from such charges, the child at length begins to believe them, and believing them yields himself to work iniquity greedily. The restraints which his natural good qualities imposed are removed. Self-respect is gone. The habit of prayer is relinquished, for *his* prayer is an abomination—the ambition to try to do well is extinguished, for his best doings are sheer wickedness.

Truly Yours, CRITO.

For the Register.

THE RECORDER AND THE CHURCH OF THE SAVIOUR.

Mr. Editor,—In the Recorder of Thursday last, there appeared a notice of the proceedings at the dedication of the Church in Bedford Street, which as it seemed to me was in bad taste and with the spirit of which I was not satisfied. In regard to the great doctrines of Christianity I do not know that I differ materially from the writer of that notice. Our views respecting the "foundation" "that is laid," are probably the same. We probably agree as to those particulars which would lead us, speaking for ourselves alone, to pronounce Unitarianism a defective system. With my views of duty, it would, I suppose, be as difficult for me to attend, regularly, at the Church in Bedford Street, as it would for the writer of the article in the Recorder.

I did however attend at the dedication, and I know that among those present were Orthodox Congregationalists, Methodists, Episcopalians, and one or more Baptists, to one of which denominations I myself belong. It being the dedication of a Unitarian Church, I may say, for one, that I went expecting and prepared to hear whatever might be urged or in any way suggested by the pastor, and others, bearing upon the interests of their cause,—a cause, which it does not become me to say is not as dear to them, as that which I regard as a "more excellent way," is to me. If called on to state the impression received from the services, I would say that while there were some matters to which I could not assent, the services, taken together, were regarded by me, and I know that they were so regarded by the persons to whom I have above referred, as highly interesting. While I went, not unprepared to hear some statements of doctrine positively asserted, to which I could not subscribe, and anticipating pain from the absence of doctrines which give to my own faith its preciousness, I feel it no more than a matter of ordinary justice to express my dissatisfaction with the notice taken of the proceedings by the writer in the Recorder.

The first objection urged by that writer was that "around and within the whole matter" there was "an aping of Episcopacy." Suppose it *to be* true that our Unitarian friends had borrowed some one or more of the forms of the Episcopal Church, was it necessary for that writer's purpose to charge them with "*aping*." Had he no more courteous term in his vocabulary? Could he have thought that the use of such a word, under such circumstances, was calculated to do good? Did it not cross his mind that however much such an expression savored of smartness, its only tendency was to irritate and wound? Could he not (with the Messrs. Abbott,) have supposed that these forms, granting them to have been borrowed, (which by no means clearly appears) were taken for a useful and honorable purpose! These gentlemen, themselves Orthodox Congregationalists, in their Religious Magazine for 1834-5 in an article upon the Episcopal Ritual, expressed the opinion that the external arrangements of the Episcopal Church were excellent contrivances for extending and deepening the impression of religious truth. Their article was devoted to an explanation of the "Christian year"—to that series of observances which commences with advent, which this year falls on Sunday next, November 28th—and their conclusion was that while the Episcopal form of worship made friends slowly, they were very warm friends when made. It was, by the writer in the Recorder, urged, in support of his objection, that the Church in Bedford Street had a vaulted roof, arches, wide pews for kneeling, stone cross over the pulpit, chancel &c.—that there was a procession of ministers in flowing robes, responses, and long silence before the dedicatory prayer, in which the minister bowed his head.

In matters of architecture I am not skilled, and do not know that I catch the writer's idea as to the "chancel." At any rate, I could not see in what important objectionable particular the Church in Bedford Street differs from the Church in Winter Street.

Another fact which marks the tendency to Episcopacy,—showing "the model after which the whole was drawn;" is the width of the pews —"for kneeling." Whether an arrangement by which, if any of the congregation choose to do so, they can kneel in prayer, without actual bodily suffering, is a reasonable ground of objection, those who in Congregational Churches have become dissatisfied with the standing posture, and do not think that sitting upright is altogether decent, will judge.

As to the "procession of ministers in flowing robes," the facts, if we mistake not, were these. Several of the pews on the middle aisle were reserved for the clergy, and others, who were invited to be present. These friends assembled in the chapel which is adjoining the Church, and connected therewith by two doors, one on each side of the pulpit, and at the time appointed for the services to commence, they were conducted from the chapel to their seats in the Church, by a member of the Society. At or about the same time the three or four clergymen who were to take part in the services, one of whom we think would smile at being suspected of any tendency towards Episcopacy, came in, and took their places within the pulpit. Of these, unless my eyes deceived me, three must plead guilty to the charge of having appeared in the not unusual clerical dress, a black gown; a habit which seems to have found favor with the respected ministers of Winter Street and the Old South. There was, as it seemed to me, no parade of any kind, but all things were done "decently and in order."

For the objection that there was a "*long*" silence before the dedicatory prayer "in which the minister bowed his head in the pulpit as if in silent prayer," I was not altogether prepared, and yet I do not know that I ought to have been very much surprised after what I read touching the "procession of ministers in flowing robes." I do not know the manner of the writer of this article in the Recorder when he presents himself before the Most High, and I would not coldly criticise it if I did. But I am free to say that under the circumstances a moment's pause for silent prayer was not only free from objection, but was a most appropriate act. As to the sermon, I do not propose to speak at large. It was a well written and eloquently delivered discourse, and was listened to with marked attention. As I intimated above, there were some few things in it to which as they fell upon my ear, I could not assent. It would have been strange had there not been. But with it *as a whole*, I was gratified, and while I have no authority to speak for others, I think I may say that all those who were present of the various denominations above mentioned, and to whom I have referred, came away having been interested in the services, and bringing with them kind feelings and pleasant recollections.

Evangelical Christians, so called, and Unitarians are far apart *ex necessitate rei*, and until it can be done without surrender of principles, they ought not to desire to act together. But do not let them magnify the points of difference; let there be no false issues. In the language of the writer of the Recorder himself, in remarking upon Mr. Waterston's sermon, common honesty seems to demand a fair statement of the case." I have read the article in the Recorder again, and I cannot say that in my judgment it answers this requirement. To the readers of the Recorder living at a distance, to *all*, indeed, who were not present to see for themselves, *I* think it calculated to give a wrong impression, and I regret to have found it in a paper which I have generally read with satisfaction. W.

For the Register.

TRACTS OF THE A. U. A.

The three Tracts last issued by the A. U. A. deserve particular notice. Their titles are "Religious Decision," "The Essential in Christianity," and "Sin and its Penalties." They are direct, brief, pointed,—full of earnest feeling and valuable thought. We understand it is the present plan and arrangement of the Committee that Tracts shall be prepared, and shall not be, as too many Tracts have been, old Sermons, written for the pulpit, and vamped over for circulation after half the vitality has gone out of them. We believe this instrumentality is capable of effecting vastly more good for liberal Christianity than it has ever effected hitherto, if it is rightly managed, and if the right men are engaged to write for that specific object. Let every No. of the Series be short, pithy, and new,—whether doctrinal or spiritual. Another change we would notice with approbation, is the omission of the author's name from the title page. The matter of a Tract should go free of all personal associations, and should have nothing to do with professional reputation. With these commendations, we would simply suggest to the Committee the propriety of observing a somewhat stricter punctuality in the issuing of the successive Numbers. And we trust means will be found to give these excellent messengers of the truth a constantly increased diffusion.

For the Register.

CIRCULATION OF THE WORKS OF CHANNING.

Mr. Editor:—I wish to say a word of encouragement in respect to the proposed cheap edition of Channing's works. In such a place as this, it might not be easy to obtain any great subscription before the books were presented to view, while upon sight of them, they would be disposed of readily. The Author is, without doubt, appreciated here to a considerable extent; but to vary the old proverb a little, *a bird in one's own hands, is worth two in another's.*

The Agent of the Christian Alliance and Family Visitor obtained about seventy subscribers in our town of about 3000 inhabitants. The terms of the paper for one year are $2, which is just the price of the proposed edition of Channing's works. The price is so low that even those who have never heard of Channing,—if there be any such,—will believe that so much bulk of reading matter will surely be worth the money.

A man who was hawking a volume of his own insipid poetry in this neighborhood, stated as an argument, not without power, that the volume was larger than Mrs. Hemans's, and was offered for less. That man was so far wise.—Only let our farmers see the books, and examine them as they do cattle—which, when they see that they are fat, they will buy.

"Things teach with a double force; through the animal eye and through the mind. And the eye catcheth in an instant what the ear shall not learn within an hour."

Of those who should see Channings' works, even the ignorant would be attracted by the bulk, while those who had already read some of the Author, would hardly resist the temptation to read the whole, and to pass it on to their children.

I have communicated these facts in hopes that they might tend to make the friends of our faith more prompt to subscribe for the 2000 copies, and in hopes that some of the remaining 8000 copies would be placed in the hands of Colporteurs, who doubtless would readily dispose of them. H. F. B.

Barre, Nov. 17, 1847.

WATERLOO AND GENEVA, N. Y.

In a Letter dated Nov. 11, from a friend in Waterloo N. Y. to the Proprietor of the Register, there is mention of a fact or two which we think will interest our readers.

"Unitarians here," says the writer, "are few and far between." We *occasionally* have a *call* from a friend. A few days since we were much gratified in listening to Rev. S. J. May of Syracuse, who delivered an eloquent and very argumentative address upon *Capital Punishment*. I think it *must do good*. We have some very warm friends at Geneva, (seven miles to the west of us,) and I think a Society might be formed there. I hope and trust that ere long there will be. The few Unitarians in our own village feel they can well afford to go 7 miles to hear the *truth* preached.

With much respect, yours,

***

SECULAR SUMMARY.

Mexico and the War. By the latest intelligence from Mexico there seems to be little probability, at present, of the formation of any government there with which a treaty of peace can be negotiated, even should terms be proposed by our government, which might consistently be accepted, not interfering with the integrity of the Mexican Republic. To bring things to this position between this country and Mexico,—a position so little favorable,—so much less favorable than at the beginning to any present hope of peace, has cost us,—what? Let us not speak of the loss of treasure,—great as it has been—when the life-blood of our citizens has been poured out so profusely. It has cost treasure indeed, but, it has cost thousands of precious lives,—many of them of valuable and endeared citizens. It has cost, we are told, nearly half the original number of our army, in killed, wounded and missing.

Is it not the duty which a Christian people owe to themselves, as well as to the cause of humanity, to express their abhorrence of this war, and to instruct and require their rulers to bring it to an immediate close?

Foreign Pauperism. A meeting was held in Faneuil Hall on Friday morning, the 12th inst. on the subject of foreign pauperism. It was well attended. The Mayor presided. Sundry resolutions were submitted by Jonathan Pierce, Esq., *and were unanimously adopted*. The purport of the resolutions was, that it is expedient to enforce the laws against all paupers found among us, and having no lawful settlement within the State; and, according to the provisions of the Statutes Chap. 46, Sect. 17, to send them, at the expense of the State, to the places where they belong, by land or water, to any other State, or to any place beyond the sea.

In the course of remarks by Mr. Pierce, it was stated that of the 946 paupers maintained by the city at South Boston and at Deer Island, only 182 were Americans; and that of these, only about fifty were born of native parents. It was shown also that two foreigners were committed to our State Prison to one American.

In vindication of the resolutions, the Transcript reports Mr. Pierce to have said:—

"If the law was just, by which American paupers were sent hence to the towns where they belonged, surely justice to our laboring poor demands an exception should not be *made in favor of alien paupers!* They should not be permitted to remain, to become a heavy tax upon our citizens, introduce fatal diseases, and set a pernicious example of filth, degradation and laziness, while the American pauper is excluded from our charities because he happens to be a native of another state or another city."

Transatlantic Postage. The British Government has not withdrawn its unjust order in reference to the transatlantic postage by the Washington, and the Postmaster General has therefore issued the following order:—

PUBLIC NOTICE.

Post Office Department, Nov. 5, 1847.

The British Government having seen fit to charge with full postage across the Atlantic the mail matter which was usually conveyed across it by the United States mail steamer Washington, it became necessary, as a measure of self-protection, that this Government should take the steps therein authorized for terminating the subsisting arrangement between the two countries, in relation as well to British mails in transit through this country for their colonial possessions on this continent, as the ordinary mail intercourse between those possessions and the United States. This was accordingly done; and those arrangements will in consequence terminate on the sixteenth day of the present month.

The necessary result will be, that on and after the sixteenth instant no mail matter destined for any of the British possessions on this continent will be permitted to leave the United States, unless the United States postage thereon is previously fully paid

CAVE JOHNSON, Postmaster General.

Mormons. We published last week a statement of the plan of a part of the Mormons to form a settlement on Beaver Island, in Lake Michigan. We find, in one of the papers the following in regard to a large body of the emigrating Mormons, who have gone to the West and South.

The Mormons have located their grand gathering place about half way between the Utah and Salt Lake, in California, on a stream which connects the two waters. The distance between the two lakes is about 60 miles—a fertile valley extending the whole distance, of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable and favor this settlement.

License Law in Vermont. A law was passed in Vermont last year, "allowing the people to decide by a popular vote, whether the traffic in liquor shall be permitted in the State. An attempt was made at the late session of the Legislature to have the law repealed. The attempt failed, by a vote of 91 against 88.

Chinese Junk, "Keying." This celebrated vessel has arrived at this port.

Cultivation of Flax in Canada. The farmers of Canada are of late turning their attention to the cultivation of flax. The newspapers of Quebec and Montreal have shown a praiseworthy interest in the subject, by the publication of valuable information on the subject.

Ogdensburgh Railroad—Rouse's Point. The Newhampshire Sentinel says: "The Legislature of Vermont is flooded with petitions against bridging the lake at Rouse's Point, for the accommodation of the Ogdensburg Railroad. A ship canal to connect the lake with the St. Lawrence, it appears, is contemplated. This excites an intense interest in the Legislature, as great subscriptions depend, in Boston, on leave to build this bridge. Other interests will be strong against the project.

Fall River. The population of this flourishing town is stated to be 14000, and the valuation seven millions.

Republic of Liberia. By the arrival of the U. S. brig Dolphin from the coast of Africa, intelligence has been received of the adoption of the Constitution, for some time under consideration, by the Colonists of Liberia. They have now declared their independence as a nation, and assumed the title of the *Republic of Liberia*. This step has been taken at the suggestion and by the advice of the American Colonization Society; and it is believed will greatly promote the general advancement of the Liberians in all that goes to render a people respectable and influential for good. It will specially tend to remove the jealousy of the English towards Liberia as an American colony, and will enable the Liberians to act with more energy and efficiency in breaking up the slave trade of the coast. [Traveller.

Pauperism and Bigamy. The following are extracts from French papers.

"In Sweden, where the population is about three millions five hundred thousand individuals, remarkable for the simplicity of their manners and their taste for agriculture, there are only three beggars in every four hundred inhabitants, while in Norway there are five to a hundred, in Denmark four, in Wurtemberg five, in Switzerland ten, in Italy thirteen, in France fifteen, in the British Islands seventeen, in England alone ten in a hundred. In France, the number of foundling children, supported at the expense of the State were, in 1744, 123,394, giving an expense of 6,707,829 francs, or 54 francs 6 centimes a head. At Paris, the establishments of charity give assistance to 95,000 unfortunate persons. At Berlin, the number of mendicants was doubled from 1822 to 1826. The number of families supported in this capital of Prussia has risen from 2,990 to 3,445. As the above table indicates, England is the country most burdened by paupers; in London alone there are 25,000 individuals who every day spread themselves over the city to exercise there systematically, mendicity and theft.

The Batavia Times says that the value of Silas Wright's property, is but 10,000 dollars. As he was always unaffectedly plain in his manner of living, this moderate fortune is in the highest degree honorable to his character, for he has had abundant opportunities of adding to his wealth by his official knowledge in private speculations.

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Treasurer acknowledges the receipt of Donations.

From Congregational Society, Paxton, of which $30 is to make Rev Mr Phipps Life Member of the Massachusetts Bible Society	$45 43
From Brookfield Association B. S., Wm Hyde Treasurer, collected in Spencer	21 41
From Congregational Society Shrewsbury, by Rev Mr Averill	35 00
From Barre $2 50 Rev W. B. Olds, Life Member $5	7 50
From Old South Soctety Worcester, by Deacon R. Ball	63 00
From Webster, by Rev C. Macreading	5 00
From Calvinist Society, Worcester, by Rev Mr Sweetser of which $31 25 is for the use of Slaves at South	87 74
From Miss Waldo, Worcester, by Rev Mr Sweetser	100 00
From Mrs Salisbury do do	100 00
From Congregational Society Berlin, of which $5 00 is to make Rev Henry Adams Life Member	37 50
From S. Salisbury, Worcester	100 00
From Congregational Society, Oxford	45 30
From Gen. N. Heard, Worcester	2 00
From Asa Hill, Athol, Life Member, by Rev Mr Perkins,	5 00
From Mrs Bethiah Whitney, Winchendon, Life Member	5 00
From Mrs Deborah Tolman, do do	5 00
From Rev Ariel E. P. Perkins, Phillipston do do	5 00
From Mrs Martha Whitcomb, Templeton do do	5 00
From Rev Lewis Sabin do do do	5 00
From Mrs do do do do	5 00
From Joseph Raymond, Royalston, Life Member	5 00
From contribution in Athol, by Rev Mr Perkins	2 50
From contribution in Winchendon do	9 50
From contribution in Phillipston do	7 50
From contribution in Templeton do	16 85
From contribution in Royalston do	8 50
From Brookfield Association B. S., Wm Hyde Treasurer, by Southbridge Female B. S.	5 00
By Congregational Society Brimfield, of which $3 25 is to supply slaves	35 00
From Union Society Worcester, by Rev Mr Smalley of which $22 is for supplying slaves	88 07
From Young Men in Park Street Methodist Episcopal Society Worcester, to make Rev Jona. D. Bridge, Life Member	5 00
From Park Street Methodist Episcopal Society to make Rev Jas. Porter Life Member	6 22
From Harmony Conference, William C. Capen Treasurer, by Congregational Church Westboro', of which $90 is to make Rev Alexander Lovell, W. L. G. Hunt and Mrs Sarah E. Nourse, Life Member of Am. B. Society	110 00
By First Church, Millbury	20 61
From First Congregational Society Dudley, by Rev Dr Bates	9 30
From Rev Henry Henry B. Holmes of Auburn	2 00
From Unitarian Society, Petersham, by Rev E. Nute, Jr.	8 50
	$1018 43

Worcester, Nov. Ist, 1847. nov27

☞ The Mechanics' Exhibition. Who would be apt to believe, as he stands before the curious moving jaws, furnished with fac-similies of nature's dental work, which Dr. Morton has contributed as his quota, that the earth had been dug for the mineral materials which compose them? In those experiments which have given to the world the most famous medical discovery of the age, the ether, we are here furnished with the best assurance that Dr. Morton has not lost sight of the highest excellence in the strictly mechanical branches of his calling. For a perfect copy of nature, in the arrangement, hues and easy action of artificial teeth, we think Boston may, in these specimens, challenge competition. Dr. M., we should say, was not only entitled by his great discovery to the gratitude of every man who is liable to pain, but, by these preparations, so far as we can judge of such things, to the patronage of every one, and they are not few, who is afflicted with the loss of teeth.—Dr. Morton's Office is at 19, Tremont Row. [Boston Post. nov27

☞ The Rev. William R. Alger, of the Mount Pleasant Church, Roxbury, will preach at the Meetinghouse, Hollis Street, on Sunday, the 28th. nov27

☞ J. B. GOUGH at Tremont Temple, *Sunday Evening*, 28th, at 7 o'clock. Strong drink "*Is a worker of iniquity*. A man who without it would do almost no evil, will through its power, do everything bad, murder the wife of his bosom, curse his father, ruin for ever his own soul."

Admission 6¼ cents.

MOSES GRANT, Pres. B. T. A. Society.
F. R. WOODWARD, Sec'ry. nov27

☞ NOTICE. The new Meeting-house built for the First Parish in Framingham, will be *Dedicated Dec. 1st*. Sermon, by the Rev. Mr. Huntington, of Boston. Services to commence at eleven o'clock, A. M. nov27

☞ NOTICE. Dr. Frost, whose advertisement in regard to the treatment of diseases of the lungs and throat, will be found in another column, has removed from Washington, to the rear of 51 Cambridge street. nov27

MARRIAGES.

In this city, 18th inst, by Rev F. D. Huntington, M. Harrison Clapp, Esq, to Miss Eliza Jeannette Tufts, both of Boston.

On Tuesday, Nov. 23d, by the Rev Dr Gannett, Mr H. A. Johnson of New York, to Miss Caroline Elizabeth, daughter of Joseph Whitney, of Boston.

21st inst, at Purchase Street Church, by Rev J. I. T. Coolidge, Mr John Carleton, of Andover, to Miss Augusta Gunnison, of Concord, Mass.

In Needham, on Thursday, Nov. 18, by the Rev Mr Dall, Mr Frederick A. Collins, of Newton, to Miss Amelia M., daughter of George Revere.

DEATHS.

In this city, 16th inst, Esther, wife of Thomas C. Amory, 49.

On the 4th instant, after an illness of several weeks, Mrs Maria P. Washington, consort of Bushrod C. Washington, Esq, of Jefferson county, Va, aged about 56.

In Dorchester, 16th inst, Mrs Maria A. Beale, relict of the late Richard C. Beale, of Quincy, 72.

At Singapore, East Indies, Aug. 22d, Maria Revere, wife of Joseph Balestier, Esq, U. S. Consul, and daughter of the late Col. Paul Revere, of Boston.

In Danvers, (New Mills) 18th inst, Mrs Sarah Fowler relict of the late Mr Samuel Fowler, 92.

In Northampton, Nov. 7, Mr Simeon Butler, 77. He was born in Hartford, Ct, where he learned the business of bookbinding under Hudson and Goodwin. He settled at Northampton in 1794, and for nearly forty years was a highly respectable bookseller.

In Brooklyn, L. I., Nov. 22d, Jane, daughter of Enoch Bartlett of Roxbury, 26.

FACTS TO BE REMEMBERED. That Consumption is almost always produced by a cold that might easily be cured That Wistar's Balsam of Wild Cherry will cure any Cough or Cold, no matter of how long standing. That the milder form of Consumption itself is also cured by this Balsam. That it is conceded by many lawyers, clergymen and physicians, that this Balsam has never been equalled for efficacy in all affections of the Lungs and Liver. That scores now rejoice in the possession of good health who, but for this Balsam, would have been in their graves—having been given up to die by their friends and physicians. Above all, remember that this invaluable medicine has been imitated under various names, and that *Dr. Wistar's genuine Balsam of Wild Cherry* only can be relied upon to CURE. It has been warranted to cure Asthma in every stage—what no physician has ever achieved—and has never been known to fail. For delicate health in young females it stands unrivalled—as it does for all diseases of this climate.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington st., Boston, and by Druggists generally. nov27

THE CHAPEL HYMN BOOK. Compiled by Rev. Messrs. Barnard and Gray, for the Ministry at Large in Boston. It is well suited for Vestry, and Social Meetings and for Sunday Schools.

It contains 437 Hymns with a number of Chants, and is in durable binding for the *very low price* of 25 cents per copy.

Published by S. G. SIMPKINS, Boston.
nov27 istf 94 Washington street.

LITTELL'S LIVING AGE, No. 185. Price 12½ cents.

1. Progress of America; from the Edinburgh Review.
2. Life of Mrs Godolphin. By John Evelyn.
3. The Cholera.
4. White Jim.
5. Italian Movement; Edinburgh Review.
6. A Few Irish Facts.
7. Convict's Daughter.
8. Fiend's Fishpond.
9. Education of Idiots.
10. European News.
11. Aide Foi.
12. Currency and Credit.
13. Recovery of a Daughter.
14. Beware of France, &c., &c., &c.

Published once a Week at Six Dollars a Year, by E. LITTELL & CO.,
nov27 1tis 165 Tremont st.

DR. BUSHNELL'S DISCOURSE ON CHRISTIAN NURTURE,—and subjects adjacent thereto.

Evangeline—A new Poem, by H. W. Longfellow.

A new edition of Emerson's Essays.

A new and beautiful edition of Thompson's Seasons, illustrated with a large number of engravings.

Just received and for sale at SIMPKINS'S, 94 Washington street. nov6

MEDICATED INHALATION. For Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, but receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living and occupation. Address post paid as above, advice gratis.

NOTE.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred and fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.
nov6 ialy

CARPETS.

TAPESTRY, BRUSSELS, THREE-PLY, SUPERFINE AND COMMON

CARPETINGS!

JUST RECEIVED AND ARE NOW OPENING AT

BREWER'S CARPET STORE,

No. 28 Court Street.

—Also, a new variety of—

PAINTED CARPETS!

all of which will be sold at the very lowest market prices.
oct30 6w

LADIES AND GENTLEMEN visiting Boston, are invited to examine my large stock of Muffs, Victonnes and Boas, manufactured under my own supervision and in all cases warranted. Also, new patterns of *Fur band Caps*, for Men and Youth. Buffalo, and Fancy Sleigh Robes, of every description. Wholesale Rooms, 2d and 3d stories, 173 Washington street, Boston. W. M. SHUTE.
oct 2 3m

BRIGGS' CONVENTION SERMON. Just published, the Sermon preached before the Autumnal Convention of Unitarian Christians, at Salem Mass., by Rev. Geo. W. Briggs, of Plymouth, Mass.

BENJ. H. GREENE,
nov13 3t 124 Washington st

CHAMBER'S MISCELLANY OF USEFUL AND ENTERTAINING KNOWLEDGE, Edited by William Chambers. With Elegant Illustrative Engravings. Price 25 cents per No.

The design of the Miscellany is to supply the increasing demand for useful, instructive, and entertaining reading, and to bring all the aids of literature to bear *on the cultivation of the feelings and understandings of the people*—to impress correct views on important moral and social questions—suppress every species of strife and savagery—cheer the lagging and desponding, by the relation of tales drawn from the imagination of popular writers—rouse the fancy, by descriptions of interesting foreign scenes—give a zest to every-day occupations, by ballad and lyrical poetry—in short, to furnish an unobtrusive friend and guide, a lively fireside companion, as far as that object can be attained through the instrumentality of books.

The publication has already commenced, and will be continued semi-monthly. Each number will form a complete work, and every third number will be furnished with a title page and table of contents, thus forming a beautifully illustrated VOLUME of over 500 pages of useful and entertaining reading, adapted to every class of readers. The whole to be completed in *thirty numbers*, forming *ten elegant volumes*.

NOTICES OF THE PRESS.

[From the N. Y. Commercial Advertiser.]

We are glad to see an American issue of this publication, and especially in so neat and convenient a form. It is an admirable compilation, distinguished by the good taste which has been shown in all the publications of the Messrs. Chambers. It unites the useful and the entertaining. We hope its circulation here will be large enough to supplant to a good extent, the namby-pamby and immoral works which have so long been too widely circulated.

[From the Christian World, Boston.]

This is one of the most charming books that has fallen under our notice for a long time. Indeed, we feel that we must bid it a cordial welcome. If in England there are more such works, let's have them.

[From the Literary World, N. Y.]

The deserved success of Chalmers' Cyclopædia of English Literature has encouraged the publishers to commence reprinting this equally popular series. Its aim is more desultory and practical than the Cyclopædia, but it is compiled with equal judgment, and adapted to the wants of the people.

[From the N. Y. Albion.]

This highly useful and instructive series appears in a neat and portable form; three numbers of which have already appeared, and sold at the low price of twenty-five cents each. For young persons in domestic life, and the rising generation at large, we scarcely know a publication conveying so much knowledge of a useful and entertaining nature at a price so within the reach of almost every pocket.

☞ This work can be sent by mail to any part of the country. A direct remittance to the publishers of *six dollars* will pay for the entire work. This liberal discount for advance pay will nearly cover the cost of postage on the work. Those wishing for one or more sample numbers can remit them accordingly.

GOULD, KENDALL & LINCOLN,
nov20 4t Publishers, Boston.

THE NATIONAL ERA: Washington City, District of Columbia. G. Bailey, Editor; John G. Whittier, Corresponding Editor. L. P. Noble, Publisher.

The leading purpose of this journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of a Pure Literature overlooked.

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THE

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SATINS AND BOMABZINES, MATERIALS FOR CLOAKS, FINE ALPACCAS, VELVETS, &c., FRENCH CLOAKS, VISITES,

POETRY.

For the Register.

WHAT I DO NOT LIKE.

I do not like the weight of care,
That presses on my soul,
That doth my spirits downward bear,
Defying self-control.

I do not like to have my mind
So pinioned down to earth,
And all my feelings so inclined,
To things of *little* worth.

I do not like, that passion e'er
Should reign within, at all,
Or that my trembling lips should speak
Words, I would fain recall.

I do not like that, day by day,
My thoughts so oft should be,
So far from Heavenly things away—
So far, my God, from Thee.

I would, that I might rise and shake
From off my soul, *all* sin,
From this indifference awake,
A *truer* life begin.

N.
November 17th.

AUTUMN SUNSET.

Oh! there is a beauty in the sky, a widening of gold
Upon each light and breezy cloud,—and on each vapory fold:
The Autumn wind has died away, and the air has not a sound
Save the sighing of the withered leaves as they fall upon the ground.
A softened tint of gold is on the dark sky of the north,
And in the sonth the diamond stars are slowly coming forth
Above the burning horizon—the radiance of the west
Is mellowed upon clouds that seem fit cars for angels rest
'Tis Autumn!—but the forest oak its summer greenness wears;
The yellow maple at its side the spoiler's impress bears,
And on the tall hill's withered brow the forest flower only blooms
Above its fairer sisters, grave, like "Age amid the tombs."
The earth looks sad, but in the sky, where, from his undimm'd track,
The sun hath gone in brightness down, and cast his banner back,
A mystic glory lingers yet to trace the sunset hours,
A glory which the Earth *knows not* in its sunniest time of flowers.

[Whittier.

THE SHOWER.

BY THE REV. RALPH HOYT.

In a valley that I know—
Happy scene!
There are meadows sloping low,
There the fairest flowers blow,
And the brightest waters flow,
All serene;
But the sweetest thing to see,
If you ask the dripping tree,
Or the harvest hoping swain,
Is the Rain!

Ah, the dwellers of the town,
How they sigh
How ungratefully they frown,
When the cloud-king shakes his crown,
And the pearls come pouring down
From the sky!
They descry no charms at all
Where the sparkling jewels fall,
And each moment of the shower
Seems an hour!

Yet there's something very sweet
In the sight,
When the crystal currents meet,
In the dry and dusty street,
And they wrestle with the heat,
In their might!
While they seem to hold a talk
With the stones along the walk,
And remind one of the rule,
To "keep cool!"

But in that quiet dell,
Ever fair,
Still the Lord doth all things well,
When his clouds with blessings swell,
And they break a brimming shell,
On the air;
There the shower hath its charms,
Sweet and welcome to the farms,
As they listen to its voice
And rejoice!

THERE IS NOTHING IN VAIN.

BY ELIZA COOK.

Oh! prize not the essence of Beauty alone,
And disdain not the weak and the mean in our way,
For the world is an engine—the Architect's own,
Where the wheels of least might keep the larger in play,
We love the fair valley, with bloom in the shade,
We sing of green hills—of the grape and the grain;
But be sure the Creator did well when he made
The stark desert and marsh—for there's nothing in vain.

We may question the locust that darkens the land,
And the snake, flinging arrows of death from its eye;
But remember they come from the Infinite Hand,
And shall Man, in his littleness, dare to ask why!
Oh! let us not speak of the "useless" or "vile,"
They may seem so to us—but be slow to arraign:
From the savage wolf's cry, to the happy child's smile,
From the mite to the mammoth, there's nothing in vain.

There's a mission, no doubt, for the worm in the dust,
As there is for the charger with nostrils of pride;
The sloth and the newt have their places of trust,
And the agents are needed, for God has supplied.
Oh! could we but trace the great meaning of ALL,
And what delicate links form the ponderous chain;
From the dew-drops that rise, to the star-drops that fall,
We should see but one purpose, and nothing in vain.

MISCELLANEOUS.

For the Register.

TALES OF THE CHURCH, NO. XIII.

THE NOBLE EXILES.

A. D. 1550—1558.

(Concluded.)

From one to another inn, the travellers found their way in vain. Everywhere suspicion repelled them. Their strength was exhausted by fatigue and cold, while the cries of their suffering child added to their distress. At length as they wandered on with scarce a hope or a purpose, beneath the beating rain, the hour of eight sounded from the clock of a neighboring Church. Guided by the sound, they sought the building, Bertie intending to leave his wife and child under shelter of its porch, while he should pursue the effort to find some one with whom he could communicate in English, French, Italian or Latin, and thus obtain the hospitality of which they stood in need. As they approached it, they observed two boys, who, crouched beside a projecting buttress of the building, suspended their eager conversation as strangers drew nigh; but immediately resumed it in Latin, supposing that thus they would not be understood by those who approached.

Quickly seizing the occasion, Bretie gained the aid of these young interpreters, and guided by them, sought the house of one whom they described as a French Protestant, well acquainted with the English exiles who were then in Wesel. At the humble door, the duchess and her husband presented themselves, as friends of the English pastor, Francis Rivers.

"Who is it that enquires for Francis Rivers?" said one who advanced from an inner room. The noble wanderers could make no reply. Tears only could express to their faithful chaplain, the past sufferings and the present gratitude to heaven, of those who had been his honored and munificent patrons. And Rivers, as he looked upon them, thus soiled with travel and with rain, and almost sinking with fatigue, while the crying of the infant Lord Willoughby had subsided into the low moan of painful exhaustion, Rivers could for some moments give to the afflicted yet rejoicing guests no welcome but that of tears.

Sigismund Augustus, king of Poland, held his court in the city of Cracow. In the hands of this monarch, the last who occupied the Polish throne by hereditary right, the kingly office retained its ancient dignity; and his power was well employed for the protection of those who sought in his dominions refuge from oppression. The king was seated at the upper end of a vast hall, in the picturesque costume of his country, and surrounded by the princes and palatines of his semi-Asiatic court. Among the brilliant throng there approached to the throne a noble pair, in whom it would be hard to recognise the two weary travellers, who had wandered from house to house, rejected everywhere, amid the storm at Wesel.

"So, noble Englishman," said Sigismund, as Bertie and his wife paid their obeisance;—"We have news from your country, in which you have an interest. But you already know, no doubt, of the death of queen Mary!"

"We have received letters, gracious Prince, by a faithful hand, which assure us of those tidings, and of the accession of the Princess Elizabeth."

"Let us hope that the change may be for your good, though we would fain that it should not be such as to withdraw you from our court."

"Our own country is dear to us, mighty Prince, and though we have no direct assurance as yet, of the new government, yet confiding in what we know of the character of the lady Elizabeth, we purpose to return forthwith to our benefactor."

"Never, added the duchess, "shall we forget, or fail to pray for, Poland and its generous sovereign."

"Be assured" said the king, "that we feel, noble lady, the value of those prayers; though ourself" he added, turning to the Bishop of Plotsko, "remaining in communion with the Church of our fathers."

"Your majesty's character as a Catholic prince"—began the bishop, with some severity of manner,—

"——Is too well known to be questioned," hastily interrupted Sigismund. "And therefore we feel that we need not deny hospitality to the unfortunate of other countries, even if of less orthodox faith than ourselves. Ha, my lord," he continued, as the palatine of Podolia presented himself, "who is this whom thou hast brought? Do we see again the illustrious Faustus Socinus?"

The person named bowed low, and presented to the observation of those present, dark Italian features, lit up with an expression of deep thought, determined purpose, and an upright mind.

"There are many in Poland, worthy Socinus," said the king, "who will hail your return to us with joy. For you, my English friends, farewell! But if the fires of Smithfield still burn, remember that there is in Poland, liberty of conscience, and a home and a welcome for all."

S. G. B.

* Lady Jane Grey was grand-daughter of Charles Brandon, Duke of Suffolk, and his first wife, the Princess Mary, from which she derived her claim to the crown. After the death of the Duke, the title of Suffolk was conferred on his daughter and son-in-law, the parents of Lady Jane. The heroine of our tale was the fourth wife of the aged Duke, who retained her rank as *Duchess dowager*, even after her second marriage.

ISLE OF SHOALS.

These islands bore some of the first foot-prints of New England Christianity and Civilization. They were for a long time the abode of intelligence and refinement and virtue, but were afterward abandoned to a sort of semi barbarism. They seem now to be returning to their former state. In the third number of the Historical and Genealogical Register, their ecclesiastical history is furnished by Rev. Jonathan French of Northampton, N. H.

Gosport, or Star Island, is one of a cluster of eight small islands usually called the Isles of Shoals, composed of beds of rocks, partly covered with soil. They are about nine miles from Portsmouth Light House, and twenty-one from Newburyport Lights. Five of these islands are within the limits of Maine. Of these, Hog Island is the largest of the whole group, and contains about 350 acres. Of the three in New Hampshire, Gosport, or Star Island, formerly called Appledore, is the largest, and contains 150 acres. White Island, on which the Light House is located, is only one acre. These islands were visited, as early as 1614, by the celebrated navigator, John Smith, who gave them his own name; but they have long been called "The Isles of Shoals." They invited settlement, merely by the advantages they furnished for fishery. This business was prosperous, for about a century, previous to the American Revolution.—The population varied from 300 to 600, employing a number of schooners and other craft. A meeting house, previous to 1641, was erected on Hog Island, where the people from the several islands used to assemble. There was, also, a Court House on the same island. At a subsequent period, a meeting house was built on Star Island, where the greater part of the inhabitants have resided.

Rev. Joseph Hull came from England, and settled in Weymouth, Mass., in 1635. He resigned in 1639, and afterwards preached at the Isle of Shoals.

Rev. John Brock came to New England in 1637. He commenced preaching in Rowley, and afterward labored, a number of years, at the Shoals. He was esteemed eminently pious The celebrated Mr. Mitchel of Cambridge, said of him, "He dwells as near heaven as any man upon earth".—There were several remarkable coincidences between Mr. Brock's prayers and providential occurrences afterward. A man, whose principal property was his fishing-boat, and who had been very serviceable in conveying to the place of meeting the inhabitants of other islands, lost his boat in a storm. He lamented his loss to Mr. Brock, who said to him, "Go home, honest man, I'll mention the matter to the Lord, you'll have your boat to-morrow." Mr. Brock made the matter a subject of prayer. The next day the anchor of a vessel fastened upon the boat and drew it up.

The people were persuaded by Mr. Brock to observe one day in each month, as an extra season of religious exercises. On one occasion the roughness of the weather had for several days prevented fishing. On the day of the meeting, the weather was fine, and the men wished the meeting put by. Mr. Brock, perceiving that they were determined not to attend, said to them, *If you will go away, I say unto you, catch fish if you can. But as for you that will tarry, and worship the Lord Jesus Christ this day, I will pray unto him for you, that you may take fish till you are weary.* Thirty men went away, and five tarried. The thirty caught but four fishes. The five, who tarried, went out afterward and took about five hundred.

Mr. Brock continued at the Shoals till 1662, when he removed to Reading, Mass., and continued till his death, in his 68th year.

Rev. Samuel Belcher, who graduated H. C. in 1659, was preacher at the Shoals in 1672. From 1698 to 1711, he was pastor of the 2nd Church in Newbury, which became the 1st in West Newbury. He died in Ipswich, his native place, Aug. 13, 1714, aged 74. "He was a good scholar, a judicious divine; and a holy, humble man."

Rev. John Tucke is understood to have been the only pastor ever ordained at the Shoals. The writer of this article has not been able to ascertain how the people were supplied, during the forty years immediately preceding the settlement of Mr. Tucke. Mr. Tucke's ordination sermon was preached by Rev. Jabez Fitch of Portsmouth, from Matt. iv: 19—*I will make you fishers of men.* It is said that Mr. Tucke was furnished with a large library, and was, notwithstanding his isolated situation, extensively acquainted with the affairs of his times. He was one of the forty-five ministers, whose attestations, by letter, to the revival in 1743, were published. His remains rest in Gosport. The following inscription on his monumental stone, has been considered a just tribute to his memory:

Underneath
are the remains of the
Rev. John Tuck, A. M.
He graduated at Harvard
College A. D. 1723—was ordained
here July 26, 1732.
and died August 12, 1733.
Æ. 72.
He was affable and polite in his manners;
amiable in his disposition;
of great Piety and Integrity;
given to hospitality;
Diligent and faithful in his pastoral
office; well learned in History and
Geography, as well as general
Science, and a careful Physician
both to the bodies and
The souls of
his people.

Not long after the death of the Rev. Mr. Tucke of Gosport, the war of the Revolution commenced. The inhabitants were exceedingly exposed; business was arrested, and many left the Islands not to return. The population for the last half century, has varied from 66 to 103. The preachers who have resided there have also instructed the school, and have been supported in part, by the inhabitants, and in part by contributions from benevolent societies, and individuals. Near the beginning of the present century, Rev. Josiah Stevens was located at the Shoals. There was at that time, a comfortable parsonage house, and a stone meeting house, which was also the school house, on Gosport. Mr. Stevens was much respected and beloved, and very useful as a minister and teacher. He was born in Killingworth, Conn., about 1740. In mature age, he removed, with his wife and five or six children, to Newport, N. H. He aided in founding the church in that place, and was one of its deacons. He served two short terms in the Revolutionary war; and was in the battle of Bennington. A fellow soldier spake of him, as a man of decided piety, who amidst the bustle of the camp, was constant in his morning and evening devotions. Immediately after the adoption of the State Constitution, he received a civil commission, and transacted much business, as a magistrate. He was often engaged in teaching. After commencing to preach, he labored for a time in Goshen.

The Rev. Mr. Stevens died in Gosport, where the following inscription is found on his gravestone:

"In memory of the Rev. Josiah Stevens, a faithful instructor of youth, and pious minister of Jesus Christ, (supported on this Island, by the Society for propagating the Gospel,") who died, July 2, 1804, aged 64 years."

Rev. Samuel Sewall, who labored several years as pastor in Edgecomb, Me., removed in 1824 to the Isles of Shoals, "being employed by a benevolent society in Newburyport and vicinity, as a missionary, and continued in the employment until the time of his death." He died in Rye, N. H., after a short sickness, March 16, 1826, leaving the character of an exemplary Christian, and a devoted and useful minister. Rev. Origen Smith, of the Free-will Baptist denomination, preached there in 1837. Recently, the Society for Propagating the Gospel have employed Rev. A. Plumer as preacher, and Mrs. Plumer, as teacher.

THE EAST WIND.

The ill effects of the east wind on health have always been noticed. It is well known that air, as it grows warmer, becomes capable of holding in solution (or drinking up) a great quantity of moisture; a current of cold air rushing into a place which is warmer will, therefore, dry up a great deal of wet. For this reason, damp clothes in winter, placed in the open window of a warm room, dry uncommonly fast. Now it is well known that nothing is more pernicious to the health than a sudden drying up of the perspiration. Whether this be owing merely to the cold caused on the skin by the evaporation of so much moisture, or to the deranging of some other link in the animal economy, need not be asked; it is sufficient that the fact is so. For this reason, exposure to any current of air which is acquiring heat, and is therefore becoming drier, is uncommonly prejudicial. Every one has observed how disageeable are currents of air in warm rooms; in fact, the warmer the room, and the nearer we are to the fire-place, so much the more annoying is a draft from any of its crannies. Such a current, increasing in heat as it passes from the cold of the external air to the warmth of the room, will absorb double its former moisture, and of course will dry the perspiration on the body faster than it can be supplied, causing by that means rheumatism in all its forms, toothache, headache, &c. Now it is evident that the same reason which causes a draft from the open air into a room to be disagreeable, will cause any wind blowing from a cold region into one that is warmer, to have exactly the same effects. The east wind is in this predicament; it blows from a colder continent, which retains the cold of winter longer than the marine tract on which we are situated, the temperature of which is more equal, and at such times warmer. Damp or misty winds are also proverbially hurtful, and their injurious effects seem to arise from the moisture continually deposited by them on the body, which is evaporated by the natural heat, and causes in that process an unusual and hurtful degree of cold, or diminution in the animal temperature.

The Bear and the Tea-Kettle. The bears of Kamtschatka live chiefly on fish, which they procure for themselves from the rivers. A few years since the fish became scarce. Embolded by famine and consequent hunger, the bears instead of retiring to their dens, wandered about, and sometimes entered the villages. On a certain occasion one of them found the outer gate of a house open, and entered in, and the gate accidentally closed after him. The woman of the house had just placed a large tea-kettle full of boiling water in the court. Bruin smelt of it, but it burned his nose. Provoked at the pain, he vented all his fury on the tea-kettle. He folded his arms around it—pressed it with his whole strength against his breast, to crush it; but this of course, only burned him the more. The horrible growling which the rage and pain forced from the poor beast now brought the neighbors to the spot, and Bruin, by a few shots, was put out of his misery. To this day, however, when anybody injures himself by his own violence, the people of the village call him like "the bear with the kettle."

N. B. Passionate children, this is for you. When your little hearts kindle into a blaze, and you kick and strike at things by which you are hurt, pause and remember the bear of Kamtschatka!

Children's Boots and Shoes. The attention of every mother should be given to the state of her children's feet. How much subsequent pain, distortion and lameness might be spared, if a little consideration were given in time to the child's shoes and boots. As a general rule, if proper length and width be given, all will be well; but this must be seen to frequently, as little feet will soon grow larger.

If shoes are worn, they should be easy across the toes, and of good form in the sole, hollowed and arched at the waist, and snug at the heel—if boots, then the elastic, the same as ladies'.

If the ankles are weak, a surgeon should be consulted without delay. I have benefited many children by making an elastic lace boot, which, from the support it affords, compressing the muscles of the foot, and by bearing well up by means of a spring under the arch of the foot, has prevented lameness, and restored the feet and ankles to their natural form. [Hall's Book of the Feet.

Swept away by a tornado of Buffaloes. —The Hannibal Gazette says that young Houston, one of the Marion volunteers, was lost on the way from Sante Fe, in a singular manner. We are told that when a hunter rides into a horde of Buffalo, it is often the case that they become frightened and the whole mass starts with furious speed for the mountains, and there is no way to get out, but to keep the same speed, and work your way gradually from among them; to halt would be certain death, as the mass would pass over and crush you; and hunters are often carried seven and ten miles before they can disentangle themselves from the headlong herd. In this way Mr. Houston disappeared. When last seen he was flying over the plain, endeavoring to make his way out of a drove of several thousand, and has not been heard of since. [St. Louis New Era.

[Houston has been found after having been eight days without food.]

Gold Pens. An active competition in the manufacture of gold pens has brought down the price from ten dollars to one and two dollars, according to the finish; and, as might be expected, they have got into very general use. A New York correspondent of the Charleston Courier has given in one of his late letters an interesting account of the invention of gold pens, and the manner in which they are made, a portion of which we subjoin:

The first pen of the sort used was in 1838—The idea of the utility of gold for the purpose was conceived by the Rev. Mr. Cleveland. He communicated this idea to Mr. Brown, who improved on it and immediately went into the business. He was followed by some half dozen others. Bagley is now the most extensive manufacturer of the article and he employs in it a capital of $80,000. His expenses are $1000 per week. Platt & Brothers, in the early stage of the manufacture made a contract with Brown & Bagley for all the pens they made, and thus had the monopoly of the market for three years. They sold $75,000 per annum, of this article, nearly one half of which was profit. Bagley then went on, and has made a rapid fortune. His pens rank the first in the market, although Brown's and the "Richelieu" pen made by Watson & Co., are equally good.

In the manufacture of pens, the gold is first rolled out in ribbons, and then cut with a die to the required shape; the points put on, and then ground down to the required nib. The points are iridiam a new metal formed with platinium. The points are all imported generally, without the ceremony of an introduction to the custom house, and cost from $7 to $55 per ounce. The pens and cases sell from $10 to $30 per dozen. The manufacture of the silver cases is a distinct business, and employs a large capital. It is not easy to make an estimate of the number of pens manufactured per annum, but it is not probably less than 1,000,000, of which Brown & Bagley make about one half. A person who had not thought of the subject, would scarcely suppose that eight hundred pounds weight of gold were used up every year in the manufacture of such a trifling article as pens, a business unknown ten years ago—yet, such is the fact. The demand for the article is enormous, and it is now difficult to find a person who writes at all, unprovided with this most economical of all pens. One export of 1000 gross has been made to England, where they sell for a guinea apiece.

The secret of the points is the only one about the whole trade, and any jeweller who can solder a piece of irridium to a piece of cheap gold, can make a pen as good as the best.

"THE ORIGINAL STORE."

THE BOSTON CHINA TEA CO.
NO. 98 WASHINGTON STREET,
(Opposite the Marlboro' Hotel,)
BOSTON,

HAS been in operation for five years.—Originated for the sole purposes of buying and selling Teas and Coffees, *and nothing else;* it has met with unexampled success. Purchasing whole chops at once, and selling for cash only, at a small advance on the pound, they were enabled to make better selections, and sell cheaper than it one not engaged exclusively in the trade. As a general rule there is

☞ TWENTY PER CENT SAVED ☜

in purchasing of us. We will sell

5 lbs good Black Tea, for	$1 25
5 lbs superior Black Tea, (Oolong flavor,)	1 50
5 lbs good Green Tea,	1 75
5 lbs good strong Young Hyson,	2 00
5 lbs delicious Green Tea,	2 25

Many Stores charge 75 cents per pound for *no better Tea.* All our Teas are packed in a style peculiarly our own, in half pound to ten pound packages, comprising over 50 different kinds, and labelled with our own label, duly copy-righted, to counterfeit which is *forgery.*

Achowe, a NATIVE CHINAMAN, who has had many years experience in Canton (his native place,) in this business, will be found at the Company's Warehouse, directing and superintending the packing, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS ☜

TO SELL GOOD TEA CHEAP FOR CASH.

Any person, by enclosing the money in a letter, in presence of a postmaster, and sending by mail, will have the Teas carefully packed and forwarded, as directed.

Orders sent through express men answered with the same care as on a personal application, and with promptness.

An exclusive agent for the sale of our Teas, will be appointed in each town in New England, by application to the Co. in Boston, postage paid.

☞ We employ no Travelling Agents. ☜

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Miss Maria Borghis, Needlework and Embroidery.
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Professor Garcia, on the Harp, Piano and Voice.
Miss Hall, (Wed. and Sat. P. M.) in Dancing.
Mons. Auray, Prof. and Teacher of French.
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B. F. Nutting, (Artist) Lecturer in Perspective. Drawing, Painting and Perspective.
B. F. Baker, Prof. and Teacher of Choral Singing
Prof. Sullivan, in the newly invented "Ladies' Drawing-room Calisthenics," for Health, Grace and Elegance of Department.

Further particulars, terms, and References given at the School rooms, No. 339 Washington st.

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